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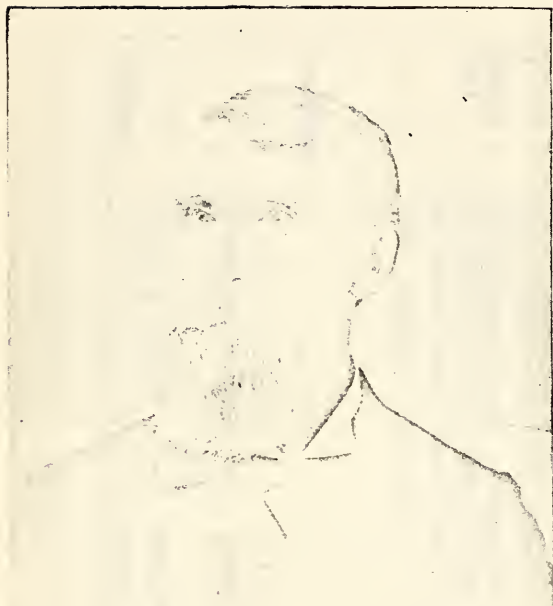
NORTH HAVEN ANNALS.

A HISTORY OF THE TOWN FROM ITS SETTLEMENT 1680,
TO ITS FIRST CENTENNIAL 1886.

By SHELDON B. THORPE.

NEW HAVEN, CONN.:
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Sheldon B. Thorpe

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PREFACE.

WITH no thought of publication the writer began in 1881 a search for historical matter relating to the town of North Haven. His purpose was to collect such materials as concerned its early period, and preserve the same for some future historian. The first centennial of the town, in 1886, greatly assisted this undertaking. This event, in the quest for relics of past generations, opened many an unfrequented closet and concealed drawer, and brought to light evidence long forgotten. Ancient account books, deeds, leases, indentures, wills, contracts, memorandums and papers innumerable were made to yield their secrets, and add to the historical fund.

The importance of hoarding this mass of floating documents will be appreciated, when it is considered that with the exception of the records of the First and Second Ecclesiastical Societies, and a small manuscript volume by Dr. Benjamin Trumbull, there was nothing extant of a reliable nature. The Town Journal, dating from 1786, containing the record of the public meetings of the citizens, while temporarily absent from the clerk's quarters, was destroyed by fire in 1858; and during the war of the rebellion a chest full of public papers, the accumulation of years, was sold as waste by the town authorities. This depletion left but few sources of accurate information, and the prospect was anything but encouraging. Notwithstanding this, the search steadily progressed, being occasionally rewarded by the discovery of some new document which, if it did not directly relate to the matter in hand, assisted greatly in reaching estimates of the settlers and their times.

In 1889, partly to test the degree of public interest in the undertaking, but more particularly to provoke criticism and stimulate closer research, it was decided to give through the press the results of the investigation. Hence arose the publication of that series known as the North Haven Annals, in the *Journal*

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and *Courier*, the first of which appeared March 7th in the above year. Since then some eighty or more numbers have been published.

A comparison of this volume with the original articles will show several radical changes. Many statements have been necessarily modified, new matter introduced, different conclusions reached, and much that was of doubtful accuracy rejected, in the present work. In spite of this revision it falls sadly short of an ideal town history. If it serves the purpose to encourage some one in the future to correct its errors and provide a more complete memorial of the town, it will not have been written in vain.

Without the assistance of the towns-people it could not have covered its present field. Especially, the author is indebted to the late Hon. Ezra Stiles, Col. Henry M. Blakeslee, Dea. Whitney Elliott, Levi L. Bigelow, F. Hayden Todd, Dea. Elihu Dickerman, Miss Sarah Pierpont and the Rev. William Lusk, Jr., rector of St. John's church. To the latter gentleman more than any other is due the inspiration of this work. Much valuable assistance has also been rendered by Prof. Dexter of Yale University, the town clerks of New Haven and Wallingford, and the town authorities of North Haven. Of private papers examined, the more important collections have been those of Pres. Ezra Stiles, Jesse Andrews, Evelyn Blakeslee, Daniel Pierpont, Esq., Hannah Heaton, Joshua Barnes, Esq., and Dr. Benjamin Trumbull, the latter, owing to circumstances, have not been entirely at the command of the writer.

No apology is offered for the appearance of this volume. It is issued at the request of the citizens, and is a sincere and straightforward attempt to picture, without exaggeration or embellishment, the story of a Connecticut country town.

S. B. T.

NORTH HAVEN, *March, 1892.*

CHAPTER I.

FIRST SETTLERS — "Y" NORTH VILLAGE" — FORMATION
OF THE ECCLESIASTICAL SOCIETY—DOMESTIC LIFE—
INDIANS—HIGHWAYS—TOWN COMMONS—FENCE VIEW-
ERS, ETC., ETC.

Prof. Charles H. Levermore in his unique volume entitled "The Republic of New Haven," moralizing upon the policy of Davenport and Eaton, as displayed in the government of the New Haven colony, says: "The New Haven that they knew and moulded apparently vanished with the expiring breath of its founders, yet a city, like a musical instrument possesses a tone of its own, and the city at the Red Hills has never lost the calm, conservative habit of Eaton, or the scholastic zeal of Davenport."

The earliest settlers of North Haven were men familiar with the methods of Eaton and Davenport. The names of Yale, Tuttle, Cooper, Thorp, are found on the planters' schedule of 1641. Their sons, as they swarmed north from the parent hive, carried with them their training. According to the colonial records, one William Bradley, a reputed officer of Cromwell's army, appears to have been the first settler within our town limits. That he located on the west side of "East River," (Quinnipiac) between 1640 and 1650, is admitted by all. Governor Eaton, the families of Attwater, Turner, Potter, Brewster, Mansfield, had allotments at "East Farms" above Cedar Hill, and their territory stretched north a considerable distance. Bradley's domain came next doubtless, and perhaps contiguous to Brewster's, for we learn he soon possessed himself of the latter's one hundred eighty-seven acres in addition to his own. If not strictly over the line, he was so near to it as

evidently to become the first landholder of the village. Of his subsequent career, we know nothing.

Thomas and Nathaniel Yale came in 1660, Jonathan Tuttle in 1690, followed by Nathaniel Tharp, Ebenezer Blakeslee, John Humiston, Daniel and Thomas Barnes, Moses Brockett, Thomas Jacobs. Later came the Coopers, Clarks, Todds, and Bishops. Truly, by the old New Haven colony records, these were all good men and true, for their families are abundant to this day among us and stand for worth and integrity with any in the land.

"Jonathan Tuttle began a settlement in 1670 near the Quinnipiac river, in what is now the southern part of the town of North Haven," says the Tuttle genealogy. Undoubtedly he was the first comer of his name. He built a bridge across the river, and by decree of the "Generall Court" was allowed to charge two pence cash or three pence in trade for each person crossing. The location of that bridge is not altogether clear. The tide of settlement worked slowly north from the parent sea. "East Farms," as has been said, lay in the suburbs. Here had been Governor Eaton's brickyard, the first on the continent, it was said, and the plots of Attwater, Potter, Bradley, Mansfield and perhaps a few others, lying along the narrow strip between the hills and the river north and east of East Rock. Mr. Davenport's farm lay on the opposite side of East River and lower down. (Perhaps the present residence of Herbert Barnes might indicate its general position). The tides and the extensive marshes on either side of the river effectually barred communication between these two locations, and for the same reasons precluded all bridge building until some point where the upland neared the river could be found. This condition was fulfilled at "Sackett's Point." Solid land came to the eastern bank of the river, and on the western side rose a high wooded bluff, ("Mocking Hill,") then a noted

Indian rendezvous, attested by the large deposit of shells to this day. It seems, then, that no more favorable point than this for Tuttle's bridge could have been found.

Following Jonathan Tuttle, as last described, came Nathaniel Thorpe, Ebenezer Blakeslee and John Humaston. There were three brothers of the Thorpe family, as tradition has it, but with only William, whose name appears on the New Haven colony planters' schedule of 1641, does North Haven have any concern. His "house lot" was within the town lines on the north-east corner of what is now Elm and York streets, New Haven. There were but three persons in his family and his estate set at only £10 in the grand list of the colony, consequently the homestead allotted him was a small one. His additional territory was made up of eight acres in the "First Division" (west of what is now Prospect street), one and a half acres in the "Neck" (between Mill and Quinnipiac rivers), two acres of salt meadow and eight acres of wild land in the "Second Division," a tract surveyed still farther out in the suburbs. In this fashion were his and his neighbor's possessions, and yet it was "soe every free planter should have some land in y^e neck, some in y^e meadows and some in y^e upland of two miles square." He himself, his "good wife" and son Nathaniel, comprised his family. The latter grew to man's estate under the colony training and came to North Haven about 1670. Dr. Trumbull, writing his "century sermon" one hundred and thirty years' later, says: "Nathaniel Thorpe, Ebenezer Blakeslee and John Humaston, soon after (1670) settled on the eastern bank of the river near the center of the town." Humaston located between or beyond the "country road" (at present Washington avenue), and East river (Quinnipiac). His farm covered a large tract lying mostly south of what is now Broadway, with its northern limit not far from this present

thoroughfare, in fact, the building of his house on the site now occupied by Frederic H. Stiles, quite likely determined its direction. It should be called Humaston street. Next came Nathaniel Thorpe; also between or beyond the road and the river; and then Ebenezer Blakeslee, northermost of the three, and bounded east and west, as were his associates. These layouts admit of no question, for in 1737, Nathaniel Thorpe (son of the settler) conveyed to Moses and Hannah Thorpe "the homestead bounded west by New Haven East river, north by Ebenezer Blakeslee's land, south by John Humaston's land, and east by the country road."

It is more than probable these three farms extended eastward far beyond the present Washington avenue line, for "Bogmine Swamp" remained in the possession of the Thorpe family for several generations. Thus lay these three plantations side by side, and thus the three houses builded upon them were the initial points of North Haven. They made in a measure a colony by themselves. Let the reader mentally photograph their surroundings. Small, rude dwellings, perhaps of logs, were theirs; very little open ground to be seen, and that covered by thick, high grass; dense forests in every direction; not a road, fence, school, store, church or physician nearer than the parent colony; a straggling settlement just beginning five miles north at Wallingford, roving bands of Indians on all sides—such was the North Haven of 1670. Says Trumbull, in his century sermon: "The settlement was very slow, and it seems that for nearly forty years some of the first planters attended public worship and buried their dead at New Haven. The women usually went on foot to New Haven on the Lord's day, attended two long exercises and returned. In some instances they did this with a child in their arms." And then the reverend historian adds in a foot-note: "The tradition is that Mrs. Blakeslee (wife of Ebenezer) the great-grand-

mother of the present Captain Blakeslee (Abraham 1727-1785) would take her child in her arms on Sabbath day morning, travel to New Haven and hear Mr. Pierpont preach, and return again after meeting. The same is reported concerning Mrs. Thorpe (Elizabeth), wife of Nathaniel Thorpe. The people who settled this town were brought up in the strict Puritanic religion of those excellent men, Mr. Davenport and Mr. Pierpont, and were, numbers of them, truly of the excellent in the earth."

It was the same Ebenezer Blakeslee, of whom it is written in 1716-17:* "Agreed on by y^e society that they will except of y^e house of Ebenezer Blakeslee to meet in at y^e publik worship of God till y^e major part of y^e society shall see cause to lay it aside." Whether it was so "laid aside" very early after the passage of this vote and another substituted for it will be difficult to determine, for (quoting Trumbull), "Joseph Ives built on the road twenty rods north of the house erected at the corner by Isaac Thorpe. In this the people met for public worship, until they were able to build them a meeting house." Now, Isaac Thorpe mentioned here, was the grandson of Nathaniel, the settler. He built a large two story dwelling on the corner, now owned by the Rev. W. T. Reynolds. The building stood within the memory of some now living. If Joseph Ives then builded twenty rods north of this corner he was very near Ebenezer Blakeslee's, and so the sacred services at times may have been held in each.

Of John Humaston there is no accessible record. That he was a staunch and God-fearing man there is no doubt. He was buried in New Haven. His son John, born in 1685, succeeded to the paternal acres and died in 1767, leaving Ephraim, who from 1757 to 1791, continuously held important churchly trusts to which he was elected by his brethren. Ephraim died in 1806, leaving Joel to uphold the family name here.

* First Ecclesiastical Society Records.

Joel died, leaving Lydia, born in 1800 (now widow Peck).* The second John and Ephraim were buried in the "old cemetery." There were other sons and daughters, to be mentioned by and by, for in this family by less generations than any other is the North Haven of 1670 linked with that of to-day.

The "Land Records" of the New Haven colonists commence in 1649. Their territory, bought of the sachems, Momaugin and Montowese, extending more than ten miles north and south, and thirteen east and west, was of course unsurveyed. At first all of it outside the town plot was "commons." From time to time tracts were measured and then apportioned among the planters as their numbers grew and wants increased. These tracts were called "Divisions," hence arose the terms so frequently seen in their records, "First Division," "Second Division," "Third Division," etc., indicating the order in which they were surveyed.

The domain of the present town of North Haven principally lay in the Third, Fourth and Fifth Divisions. Although the topography of the country has not changed except in the removal of the timber, yet the boundaries of these several grand divisions are extremely uncertain. Between the second and third was laid out "y^e highway east and west," but where the highway began or ended, or on what parallel it lay, is not so well defined. Its approximate place, however, partly from a comparison of old boundary lines and partly from deduction, is assigned by the writer to the present Sackett's Point road. It is judged that it was the intention of the colonists that main highways should in most cases separate these large tracts and define their boundaries. "Wharton's Brook," on our present Wallingford boundary line for a hundred rods or more, was then in part the northern limit of the "Fifth Division." Here, too, is an old highway running east and west (though modified in

* Since deceased.

later years), and apparently designed as a boundary, similar to that between the second and third divisions mentioned.

The territory now included in the Fourth school district, with part of the First and possibly the Seventh, mainly lay in the "Fourth Division." The lines of demarkation between the Third and Fourth, and Fourth and Fifth, if they existed at all, are now obliterated, unless it be that the present Mansfield bridge crossing indicates such a line. Thus in the main, these three "divisions" embraced the acreage of the town. That they were well established in those days admits of no question, for deeds and transfers innumerable are recorded as lying within their separate borders. The difficulty in tracing their outlines lies in the illusory nature of many of the "bounds" described, as for instance, "a tree," "a ditch," "a creek," "a stone," or "a pile of stones," or a fence, or a highway, was used to designate what was clear to the dweller then, but has since vanished in the march of years.

It must not be understood that all this land was taken up at once, nor that any planter could possess a monopoly of it even by purchase. There were no "syndicates" or "trusts" in that day. Though it was true that rank, possession, and ability were encouraged and rewarded by the colony, yet a wise restraint was laid on the acquisition of territory, the government deeming it better that all should have a part rather than a part should have all.

The three settlers previously mentioned were not destined to remain alone in the wilderness. The early comer sought his home chiefly along the valleys and the water courses where the soil was friable and the streams proved a source of food. The valley of the Quinnipiac river, with its tributary of Muddy river (the latter name a misnomer), offered special attractions to the husbandman. The wonder is more

people did not avail themselves of these advantages. It was not true then, as now, that in the "Fifth Division" the soil was thin and sterile, for we know as early as 1738 these plains were hunting grounds for deer by the Indians, and that a certain wiry and ill-favored grass grew so dense and tall as to literally conceal from view one walking through it. Here also grew "great oaks and much scattered," a few of which remain to this time, but so old and gnarled as to have lost their value except as reminders of the "days that are no more." Notable instances of these trees still stand on Pierpont Park and near the residence of Samuel Bailey.

The farms taken up at first by the planters seem to have lain mainly on the east side of the Quinnipiac river, between Sackett's Point and Wharton's brook. When Daniel and Thomas Barnes, Thomas Jacobs and Moses Brockett came a few years later, they followed the course of "Muddy river." The Tuttle chose the west side of the East river, with the possible exception of Thomas, and it is worthy of mention that the bearers of this old family name have through a period of two hundred years and more mainly clustered around this mother locality.

Between the coming of the settlers mentioned and the year 1700 there were several accessions of families to this settlement and it began to be called "y^e north village." James Bishop, Samuel Todd, William Tuttle, John Sanford, Joseph Ives, Simon Tuttle, Seth Heaton, John Grannis, Joseph Clark, Samuel Ives, Ebenezer Frost, Moses Blakeslee and doubtless a few others, removed hither not far from the last mentioned date.

Simon Tuttle, born in 1671, was the son of Jonathan and grandson of William, the planter. He died in 1725, and his was the second burial in "y^e place for burying." He was one of the founders of the present First Ecclesiastical society. He did not view

everything, it appears, exactly as his brethren did, for when it was "agreed upon by y^e society that they would send a person to Northfield, Mass., to make application to Mr. Wetmore in order to his coming and supplying y^e place of y^e ministry amongst them, Simon Tuttle entered his dissent against y^e above vote after it was passed." What was the nature of his "dissent" does not appear, but, perhaps to keep him quiet, they appointed him on their church building committee in 1717. He "dissented" again five years later, when it was agreed on by y^e society that they will call a council of ministers and messengers to hear, consider and determine y^e differences between our pastor (Wetmore) and ourselves;" and, moreover, at a society meeting in 1723, when it was "agreed on by y^e society that, considering y^e incouragement they have had from y^e rev'd elders, they doe give y^e Rev. Mr. James Pierpont a call in order to a settlement among them to carry on y^e work of y^e ministry," he rose up a third time and "entered his protest against y^e foregoing vote after it was passed." Were he living in this day he would be known as "Simon the Dissenter."*

James Bishop, 1671-1738, was one of the original committee of six appointed to organize the parish society. No other mention is made of him. He was probably the father of the James Bishop who lies under the expensive stone table to the right of the western entrance to the old cemetery. His own burial mark is a sandstone slab of uncouth proportion and design.

Joseph Ives was born in 1672 and died in 1751. He was the first clerk of the society, in 1716, and was annually thereto re-elected till 1730, when a break of twenty years occurs in the records. It is difficult to account for this gap in the early church history. No leaves are missing from the book, and Mr. Ives was

* It is surmised that Simon Tuttle, one of the founders of St. John's Parish in 1759, was his son.

not within twenty years of his death. Dr. Trumbull, in a general way, speaks of Joseph Ives who settled here and afterwards removed to Wallingford, but finally came back again. It is possible this gentleman was the society's clerk and that he went to Wallingford in 1730, the date when the interruption begins, and remained there a series of years, returning, perhaps, when age incapacitated him for a further reelection to his old office. Who his successor or successors were for twenty years, we shall probably never know, and it seems very strange in all this time that the society never discovered the lack of a record of their annual and special doings. His last official duty as recorded, was, in company with Deacon Samuel Todd and Deacon Moses Blakeslee, "to fill up y^e vacant seats in y^e meeting-house according to their best discretion." One cannot help wishing, in view of the energies put forth in these days to solve this problem, that we knew what measure of success they attained in carrying out their instructions.

Mr. Ives was also captain of the first military company here in 1718, as well as member of the church building committee in the same year. He was furthermore made a committee to transfer to the Rev. Isaac Stiles in 1724 "the house, barn and living," formerly occupied by Rev. Mr. Wetmore. Evidently his life was a busy and a just one.

Samuel Ives was born in 1677 and died at the age of 49, comparatively young for his generation. He was made "collector of y^e ministerial rate" in 1717-18; also chosen one of the first two deacons in 1718, his associate being David Yale; also in the same year he was appointed with Sergt. Daniel Barnes "to take care of y^e affaire of having a military company started among them." His, too, could have been no idle life, and he must have been sorely missed in the little parish when they laid him where scarce a dozen before him had been buried at "y^e foot of y^e hill."

Thus has been imperfectly outlined the more prominent of the early settlers of the town, or those who came here previous to 1700. The record would be incomplete did we fail to speak of their domestic condition. Their surroundings were rude in the extreme. Says Davis in his history of Wallingford: "The houses at first were constructed of logs, with the ground, or in some cases, if the soil was wet or the occupants were persons of taste and substance, with split logs for a floor. They were good and substantial dwellings at least eighteen feet in length and sixteen feet wide and nine feet between joints, with a good chimney of stone and clay mortar. In the course of time framed houses came into use. The sides of the buildings were covered with oak clapboards rent from the tree and smoothed with a shaving knife. The roof was made of rafters larger than the plates, sills and beams of our modern houses and supported split sticks called in the rude architecture of the day 'ribs' that were laid across them at regular distances and to which long rent shingles of cedar were fastened with tough, wrought iron nails."

Such, it may be assumed, was the character of our ancestors' dwellings. In northern and eastern Connecticut, and in Massachusetts particularly, houses were palisaded as a protection from the Indians. There is no mention that such defense was built about any of the earlier homes here. There seems to have been no occasion for it, unless in a lesser manner for the protection of domestic stock from wild animals, particularly wolves.

Notwithstanding the violence of the savages in other parts of New England, it must be placed to the credit of the tribes who entered into alliance with Eaton and Davenport that they faithfully observed to the end the compact made, and though their numbers were few, yet by influence with their race they stood a wall of protection around the whites of the colony. Dr. Trumbull speaks of a great "pow-wow"

as once being held near the Humiston place (F. H. Stiles') at which some of the settlers became alarmed, but needlessly, for the braves only concerned themselves with their own affairs and retired in good order.

There is no reason to think the pioneers of North Haven differed in outward circumstances from their Wallingford neighbors, or from those in other communities where settlements were undertaken; and the log hous, coften with but a single room, here and there rose in the woods. Wagons were not much known at this period, and highways were few in 1700. The main artery of travel between New Haven and Hartford pursued about the same course as the plains road does now, although the ancient highway continued directly south past the present Congregational church, instead of deflecting to the east.

In certain deeds of 1694-5 there is evidence of another highway running parallel with the latter road mentioned. The smallness of the areas conveyed, bounded in three or four cases "on y^e east and west by y^e highwayes" indicates such roads as lying near each other. This latter route then could have been none other than the present "Pool road."

Of other roads on or about this time (1690) the following order from the General Court will throw some light: "This court (October 1692) orders that the people of New Haven and Wallingford shall forthwith build a sufficient hors bridg over New Haven River at the place where Brockett's bridg formerly stood and in case they may see reason to build a cart bridg they may doe it, and that it may be mayntayned for the future by the two townes in good repayre—." Now, where was "Brockett's bridg?" Tradition makes no mention of it. Were it not for the colonial records we should never have suspected its existence.

Domestic animals were few at this period. Some sheep were kept and "hearded on the comon by a

sheepheard." A good cow was worth from twenty-five to thirty pounds and a yoke of oxen forty pounds. In 1700 the General Assembly fixed the price of wheat "five shillings sixpence a bushel, rye three shillings, pease not bugge-eaten three shillings, corn two shillings and sixpence, bieve 40 shillings per barrel, porke three pounds ten shillings per barell," etc. For beverages there was neither coffee nor tea. Beer was at first drank until apple trees matured, when "cyder" became the principal drink. There was little sugar or molasses, the latter being often distilled soon as landed. Corn was the main diet of the settler, and bean porridge, hasty pudding, johnny cake and samp were articles of daily consumption. Says Davis in his history of Wallingford: "They had no potatoes, but pumpkins and beans in abundance." [After all Wallingford may have been the true home of the latter vegetable]. For bread their main dependence was on rye flour, or "rye and Indian," as the term went. It is doubtful if wheat was grown here to much or any extent. "Fish day" was invariably Saturday, never on Friday, as nothing about which any "popish" custom ever clung was tolerated by the early North Havener.

Their journeys were mainly confined to two objects—"to mill and to meeting." When they essayed the former it was to Jo. Lothrop's mill on Wharton's brook near the terminus of the ridge in the southern part of Wallingford. This mill was among the first built in the colony. One had preceded it at Milford in 1640, and there may have been two others, one in New Haven and one in East Haven, at the time of the erection of this in 1674. From the many complaints of the settlers, the condition of these mills might be conjugated as—poor the water power—poorer the mill machinery—and poorest the miller. Evidently it took a good deal of Wallingford legislation to manage Lothrop, for the records are interspersed with fre-

quent allusions to Jo. and his mill. The first dam was carried away early in its completion by a freshet, and the following "Training Day" in May was suspended, and each militiaman made to do fatigue duty at the mill. (See Davis). At first, Monday in each week was "grinding day." Later, Thursday was also devoted to the same purpose, and this not proving satisfactory, Lothrop was ordered by the town authorities "to grind until his mill be cleared, if the water holds out, and that the miller do not grind away his water for strangers to the injury of the townes inhabitants."

In 1700 "y^e miller" devoted four days in the week in the three winter months, and three days weekly the remainder of the year. When the water was low and the miller was cranky, as was frequently the case, the "stranger" (North Haven) was often subjected to great annoyance and sundry journeys before he could secure his "grist."

The "North Village" began to assume importance soon after 1700. At this time fields had been cleared, farms fenced to considerable extent and roads made more passable. Communication had been opened between the village center and what is now Mt. Carmel.

The "property qualification" also about this period began to play something of a part in the colony. Heretofore, while the settlers had been fairly content with only such land as they could comfortably till, indications now point to a general desire for large landed possessions. The soil was far from being all taken up, it is true, and large tracts of "Town Commons" were frequent. Sundry deeds impress us with the belief that the sharp-eyed planter pounced upon the choice bits of territory wherever they lay, without regard to the consolidation of his acres in a compact farm. Rarely was there a man of them who did not own little isolated patches of meadow, upland and wood, all over the "Divisions" of our present terri-

tory, from Muddy river to Wharton's brook. Some were bought, some were donated. Persons were granted allotments "To bee layd out without prejudice to any former grant," and so a settler might possess, and did in many cases, small tracts surrounded on all sides by "Commons." As an illustration: Nathaniel Thorp sold to Thomas Munson in 1699 "The Vineyard," a parcel of land bounded on three sides by the "Town Comon" and on the north by said Munson, who in turn when he bought originally (Munson) was bounded three sides by "Comon" and south by Thorp. Thus this bit of territory so euphoniously named was once an oasis in the unclaimed area about it. This "Vineyard" has retained its appellation to the present day, and is located in the swamp near Waterman's brook on the present road from North Haven center to Clintonville. The real estate dealings of our forefathers were decidedly on a liberal scale in those days, judging from the frequency of the transfers made; and on the assumption that grantor and grantee were alike mutually benefited, they ought to have become by this process alone very wealthy men. A notable instance of such dealing occurs in the case of Mr. Thomas Mansfield, whose name appears on thirty-nine deeds in the land records of the colony.

The "Town Comon" and the "Maytenance of proper fence" between each other's possessions gave a world of concern, and was the source of much heart-burning to our settlers in their early years. As was natural, the boundary lines between settlers were very defective. At first, a simple ditch marked the division of property. To restrain cattle this needed to be deep and wide, and quarrels at once arose as to the disposal of the soil thrown from these trenches. Finally the General Court took the matter in hand and appointed in 1662 "Fence Viewers," whose duty it was to tinker and adjust boundary lines to the satisfaction of the quarreling parties.

CHAPTER II.

FORMATION OF THE ECCLESIASTICAL SOCIETY—SETTLEMENT OF REV. JAMES WETMORE—GRANT OF NORTH HAVEN GREEN—THE FIRST MEETING-HOUSE—THE PARSONAGE—DISMISSION OF REV. MR. WETMORE—NATHANIEL YALE—BURIAL CUSTOMS—THE OLD CEMETERY—POUND-KEEPERS—TYTHINGMEN.

Whatever hindrances beset the settler in his struggle to obtain material subsistence, the same were not felt in his quest for spiritual food at the "meeting-house." To this sacred spot nothing barred the way; and though rude its proportions and barren its furnishings, yet to his vision it was the gate to the heaven beyond. Says the historian Bancroft: "Puritanism exalted the laity. Every individual who had experienced the raptures of devotion, every believer who in moments of ecstasy had felt the assurance of the favor of God, was in his own eyes a consecrated person chosen to do the noblest and godliest deeds. Before heaven he prostrated himself in the dust; looking out upon mankind how could he but respect himself whom God had chosen and redeemed. He cherished hope; he possessed faith; as he walked the earth, his heart was in the skies."

Of such mettle were our fathers made. One other element entered into their purposes, weighting and trimming the balance wheel of their lives: the element of Christian watchfulness over each other. No kingdom, no empire, no nation or kindred under heaven ever kept such detailed espionage as did in the main the colonies of New England. No forest was dense enough to hide—no river was too wide to cross—no settlement was too remote to reach the person from whom allegiance was due. Did the settler locate

along the Quinnipiac; or on "y^e country road to Hartforde;" or by "Muddy river," or elsewhere within our borders, the eye of the colony followed him, and its hand could reach him. Nor does it appear such guardianship was distasteful or oppressive. The Bible was their guide, and though no visible cloud or pillar marked Jehovah's presence over the shores of New Haven bay, yet none the less the eyes of the planters turned thitherward to know His will.

Some of the settlers had been here twenty, thirty, forty years, and in this time had no nearer church privileges than New Haven. Many had faithfully attended worship there all this time, and many likewise had been deprived by distance and circumstance; others we fear had neglected it from choice.

But the time was coming when the gospel might be proclaimed in larger measure to all the flock growing up in the settlement. We must read between the lines and understand that the project of having a church of their own was in process of crystalization, two, three, perhaps more, years before it assumed shape. In deliberations of this nature our fathers moved cautiously, and so did the colony authorities. We can determine to a certainty who would be the strongest advocates for a church, and see Yale, Ives, Granniss, Todd, Sanford, Heaton, Blakeslee, Tuttle, Frost, in consultation long before the following found its way to Hartford in 1716:

"Upon the petition of farmers on the north-east part of the towne of New Haven to bee a Parish or Society; This Assembly allows the founders of the Parish petitioned for, according as the towne of New Haven have granted, (with that proviso^e that the inhabitants of the Old Society that have and doe improve lands within the limits of the new, while they live in the old shall pay to the Old Society), and as to the addition of twelve families, it is referred to the General

Assembly to be held at New Haven in October next then too be further considered." [See Colonial Records, May session, 1716].*

This was the origin of the present First Ecclesiastical society. At the following October session of the Assembly they were present again and secured the following:

"The petition of the north-east parish in New Haven to have twelve families of the town adjoining them added to their parish is granted with this proviso, that what act or acts about setting the meeting house and settling a minister already passed among them, be void. And provided also that if the honourable deputy governor [Nathan Gold, Esq.,] and the Reverend Samuel Andrews be obtained to advise relating to these affairs, and if they can't bring them to an agreement that they then shal have power to determine all difficulties that may arise in providing for the settling of a worthy minister among them and the place for building a meeting house."

The granting of this prayer reveals an undertow common to the founding of almost every church in New England. Wherever the waves of settlement flowed in sufficient strength to throw up a deposit strong enough to build on, just so certainly arose the vexing question of the location of the church building, and in scattered settlements where there was little or no nucleus, the contests of the factions for such center assumed alarming proportions and endan-

* BOUNDARIES OF THE PARISH.

[From the Proprietors' Record, March 19, 1715].

Voted. That the Bounds for said Society be as followeth, namely—That the Southern Bounds be the Northern Bounds of Ensign Allen Ball's Farm—That the Eastern Bounds be a line by the western part of "The Half Mile" until it come to Wallingford Line, and so till it come to Wallingford South Bounds, and the Northern Bounds be Wallingford South Bounds until it come to the East end of the Blue Hills and so to run on the south-east side of the Blue Hills until it come to the Mill River, until it come to a point directly west of the Southern Bounds of the line of Capt. John Bassett's lot by Wallingford Bridge, and from thence a line drawn due East to the East River and then the Westward Bounds to be the East River until it come to the point where the line begun.

gered the calm of many a community. Hence it was that the General Assembly records are filled with appointments and reports of committees of arbitration on ministers and churches, all through the colony. Such a feeling was smoldering here.

The first recorded action of the parish, (though from the answer to their petition it is apparent previous meetings had been held), opens in this wise:

"At a meeting of y^e north society in New Haven November y^e 2d 1716 the neighbors Did then by a full house thankfully Except of what the General Court have Done with Respect to y^e addition of twelve families Granted to them—Mr. Nathaniel Yale was chosen moderator, Joseph Ives was chosen clerk. A Com'tee was chosen, namely: Mr. Nathaniel Yale—James Bishop, Samuel Todd—William Tuttle—John Sanford, Joseph Ives. Then agreed on y^e society that y^e com'tee should make their application to y^e Rev. Mr. Andrews for his advice in order to haveing a minister among them as soon as might be conveniently."

Two weeks later they met again and "Then agreed on by y^e society that y^e com'tee should make their application to y^e Hon. Deputy Governor and to the Rev. Mr. Andrews for their advice according to y^e act of y^e Generall Courte, and so act upon their advice with Respect to bringing a minister among them as soon as may be conviently." Four weeks passed and another meeting (Dec. 19th) was held, and "Then agreed on by y^e society that they will send to y^e gentlemen y^e court have appointed to Deside y^e Difference amongst them concerning planning their meeting house."

If the above committee ever offered a report, no allusion is made to it in the minutes, and a year passed without any visible action. Then, November 19th, 1717, with remarkable suddenness they vote, "Agreed on by y^e society to goe about building a meeting (house) as soon as may be conveniently, said

house to be built 40 foot in length and 30 foot in breadth." The location of this structure was fixed by the following grant:

Will of Rev. James Pierpont, admitted Dec. 20, 1714.

"Item—I hereby give eight or ten acres of sequestered land in New Haven, and about so much half division land bought of Miss Rozewell and Mr. Atwater nigh Wallingford bridge, provided those neighbors will set their meeting house there and make their training and burying place there."

The distribution followed immediately.

"Eight acres of half division land bought of Mrs. Rozewell and Mr. Atwater by Wallingford bridge to set the whole north village meeting house on as the will directs."

JOSEPH HOOKER,	}	<i>Overseers and</i> <i>Distributors.</i>
JOSEPH WHITTLESEY,		

At a meeting two weeks subsequent to that on which it was voted to build, they further "Agreed on by y^e society that John Granniss and Samuel Ives should discourse with Mrs. Pierpont concerning y^e land y^e Rev. Mr. Pierpont was pleased to give for the use of this society, and to see after y^e laying of it out."

Now that a site has been chosen for the meeting-house, let us follow the latter to its completion. The building committee were Simon Tuttle, John Sanford, Joseph Ives, Seth Heaton and Ebenezer Blakeslee, Sr. The society, Dec. 3, 1717, voted to tax themselves three pence on the pound "To be laid out upon building a meeting house, to be paid at or before y^e last day of June, 1718, to be paid in money, or provisions, or labour, att money prices." On the following March—1718—they again voted to pay three pence more on the pound "For building a meeting house, to be paid at or before y^e last day of June next ensuing y^e date hereof, to be paid in money or provisions at

money prices." (It is barely possible this vote may be a repetition of the former, for it will be seen it makes both taxes become due at the same time). In September, 1718, they passed the following:

"Agreed on by y^e society that y^e money which we doe expect from the Towne Society [New Haven] shall be delivered to y^e Treasurer to be laid out by y^e order of y^e comtee for y^e furtherance of y^e meeting house." Then again in 1719, June 2d, they say: "Agreed upon by y^e society that they will pay a rate of 3 pence on y^e pound, to be paid at or before y^e first day of December next ensuing y^e date hereof, to be paid in money or provisions at y^e prices of grain following: wheat at 6 shillings for bushell—rie at 4 shillings for bushell—Indian corne 3 shillings, said rate to be laid towards y^e furtherance of y^e meeting house."

Three years had now passed since the decision to build, and we may suppose the sacred structure was approaching completion. The treasury was, however, in an exhausted condition, but a vote of two pence on the pound "to be laid out toward building y^e meeting house," reinforced it for a time. In this year—1720—it was "agreed on by y^e society that Mr. Wetmore shall have liberty to build a pew for his familie in y^e meeting house on y^e south side of said house near y^e door."

April 4, 1721, they again voted three pence on the pound, this time with the encouraging remark "For finishing y^e meeting house." So day was about to break at last, after four years of struggle, on one more visible church of God in the colony. At this same meeting they also voted, "Agreed by y^e society that they would have y^e meeting house seeted according to y^e following rules: First as to age, 2dly commission officers, 3d as to rates. Y^e seats Dignified as follows: Y^e first seat in y^e square body, 2dly y^e first short seat, 3dly y^e second seat in y^e square body, 4th

y^e second short seat, 5thly y^e third seat in y^e square body, 6thly y^e first seat in y^e front gallery, 7thly y^e first seat in y^e side gallery, 8thly y^e fourth seat in y^e square body, 9thly y^e first long seat by y^e west door, 10thly y^e fifth seat in y^e square body, 11thly y^e second seat in y^e front gallery—y^e above written agreed on by y^e society."

The committee thus named to "dignifie" the seats were Joseph Ives, Lieut. John Granniss, Seth Heaton, Sergeant John Barnes and Sergeant Moses Blakeslee. An extra half penny rate on the pound was voted at a subsequent meeting for again "finishing of y^e meeting house," and in December 1722, the society's committee "are impowered as auditors to make up y^e accounts with y^e committee which have bin employed in taking care of y^e building of y^e meeting house."

By this we infer the building was nearly or quite finished within a fraction of five years from its beginning, and six years from the organization of the parish. In all this interim, as has been stated, their worship has been conducted at the houses of Ebenezer Blakeslee and Joseph Ives.

What was the cost of this building? Reckoned on the basis of their proposition to Mr. Wetmore (as we shall see) to give him £60 yearly at the first, and then two pence on the pound the second year, (which certainly would not be a less sum), would make a penny rate raise thirty pounds, and as the aggregate of all their taxes in the five years for this purpose was fourteen and one-half pence (errors excepted) they would have raised a little over two thousand dollars, a larger sum, considering the abundance of material and the low price of labor, than one would think such a building should cost.

The meeting-house in New Haven was 50 by 50 in dimensions, and though built between seventy and eighty years earlier, cost about four hundred pounds. The Milford structure was 40x40, and the building

in Wallingford was still smaller. But it was theirs, cost what it did, and no man may know the sacrifices, and pinchings and deprivations they endured to erect it. It was built in the wilderness and of the wilderness. The broad-axe, saw and plane wholly fashioned its proportions. It must have approached three stories in height at the gables, but was less in area than many a modern barn. It is not likely the roof was truncated like that in New Haven, Milford, Wallingford and perhaps other places, nor is it supposed it had a "turret." Corner-stone laying had not become popular with the settler, and if the unregenerate boy could not crawl at his own sweet will beneath the floor, then it differed from many of its contemporaries. It doubtless was innocent of plaster internally and paint externally. Its windows were shutterless and floor carpetless. It was built by "days' works." The community was poor; they could hardly more than struggle along, patiently working and fondly hoping. They had no funds to invest in skilled labor, no hands but their own to fashion it; in other words, they built themselves into it, and it was bone of their bone and flesh of their flesh. But impoverished as they were, it is to their lasting honor that they never asked assistance of the General Assembly nor the abatement of one penny of their rates from first to last. They met like men every demand made upon them by the colony, a condition which, judging from the petitions to the Assembly year after year for relief, not ten per cent. of the old societies within the State can be proud of.

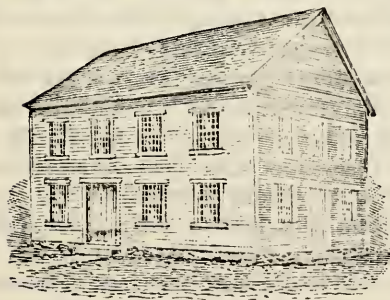
What would we not give for a diagram of the interior of this old building, yea, and for its "seating list" also, that we might number the small but elect host who worshiped therein?

The ideal construction of this humble edifice places a gallery upon the north end known as the "front gallery," and another upon only the east side,

as the "side gallery;" it fixes the pulpit at the south end of the building facing "the square body;" it makes this square body occupy nearly all the floor area, with an "alley" running around the outside of it; on the east side of the pulpit it provides for the "short seats" mentioned, and on the west side, or in the south-west corner, it builds Mr. Wetmore's pew, the only one in the meeting-house (see vote). Between this pew and the pulpit was the south door. The main entrance was the west door. The stairs to the galleries rose at the north end. This plan builds no chimney, and furnishes only wooden benches for sitting accommodation. Such an arrangement, in short, would provide for light, for economy of room, for such comfort as they could furnish. Rude as it seems to us, it was palatial to them, and we hear them saying like the patriarch of old, "this is none other but the house of God, and this is the gate of heaven." Again and again in those early days were its gates lifted up with song and thanksgiving, and the King of Glory did there enter in.

Where did it stand?

At or near the center of the tract devised to them by Mr. Pierpont, then called "The Market Place,"



FIRST MEETING-HOUSE, NORTH HAVEN,
CONN. ERECTED 1713.
(Ideal Representation).

Location, south-west corner present old cemetery.

later on, "The Green," and now Pierpont Park. If anything, the exact location approached a little more to the north and west than to the other boundaries, unless encroachments have changed the north and west lines. That trespasses of this nature did occur we

shall see later. It is a fair inference that they built the meeting-house in the center of their grant, the burying ground being on the north half, and the parade or "market place" on the south. This deduction is confirmed by the report which a committee made in 1739 in locating their second meeting-house, an extract from said report reading as follows: "The said society shall set their meeting house (new one), which is about ten rods southward from their old meeting house," etc. The first building doubtless faced the west, from the fact that the oldest burying grounds are mostly in the rear of the churches, and in this case the "country road" running north and south would naturally carry the edifice on the east side.

This would place the location, then, not far from the south-west corner of the present old cemetery.

We must now return and consider the spiritual growth and work of the society. In January, 1717, they laid their first tax of a half penny on the pound "to be laid out for the ministerial charge," and it was "agreed on that the above rate shall be improved by the com'tee to accommodate a minister that shall preach among them." Having in some manner heard of a Mr. Wetmore* in Northfield, Mass., they sent a "person" (unknown) up there to make application for his services among them, and in April, 1717, it was "agreed on by y^e society that they will give unto Mr. Wetmore y^e sum of sixty pounds by y^e year if he come and carry on y^e work of y^e ministry among them, to be paid him in money or provisions."

Between the last named date and August 19, same year, Mr. Wetmore arrived and commenced his labors. It was after they had listened to him a little time that they passed that quaint resolution, "that they sit very easie under Mr. Wetmore's ministry and doe

* James Wetmore. Born at Middletown, Conn., 1695. Educated at Yale College (Saybrook). His grandfather Thomas was a native of Wales.

desire his further continuance among them." They also at this meeting voted to give him two pence on the pound as his yearly salary.

It would seem that the latter inducement was hardly satisfactory to their reverend leader, for in November—three months later—they made an additional proposition to him, which was accepted: "Agreed on by y^e society to give to Mr. Wetmore y^e sum of one hundred and fifty pounds in money or in grain, to be paid to him as he receives his salary, to be paid to him in order to his settlement amongst them, to be paid to him within the space of three years; y^e first 50 pounds to be paid at or before y^e 14 day of June, 1718—y^e second 50 pounds to be paid y^e 15 day of June, 1719—y^e third 50 pounds to be paid to him at or before y^e 15 day of June, 1720." This £150 was "settlement money," a sum entirely outside of the yearly salary of sixty pounds. Two weeks later they further promised that when their new meeting-house was completed and the £150 paid, which they supposed would be within five years, they would raise their minister's stipend to £80 yearly, and they "agreed on alsoe that Mr. Wetmore shall have his firewood of them soe long as he shall continue in y^e work of y^e ministry amongst them." Nathaniel Thorp, Sr., was employed "for one pound for a year to beat y^e drum on y^e Sabbath days." Thus piece by piece did they provide their ecclesiastical machinery, till all was in complete order, waiting the time when their building should be ready for occupation.

This condition of things lasted nearly a year under Mr. Wetmore's acting pastorate, when either he or they became solicitous about his ordination. At a meeting in August, 1718, it was "agreed on by y^e society that they will send persons to Mr. Wetmore to desire him to goe on with y^e work of y^e ministry in order to his settlement among them in time, supposing he desire to lead thẽm on in y^e methods y^e New

Haven church have or doth now practice;" and "a com'ttee was chosen to discourse with Mr. Wetmore concerning y^e ordination, namely Lieut. Daniel Barnes, Mr. Nathaniel Yale, John Granniss, William Tuttle, and Samuel Todd."

Three weeks later, at a meeting, they ratified the appointment of these gentlemen by the advice of their minister, and instructed them "to take care of y^e management of y^e ordination."

No further reference is made in the parish records to Mr. Wetmore's settlement, and he doubtless was ordained, or installed, in the fall of 1718, or nearly four years before their meeting-house was ready for his occupancy.

At the time of Mr. Wetmore's ordination we may assume the frame of the meeting-house as well under way, perhaps already up. But this building did not attract all the attention of the settlers. Long before it was finished the ring of the broad-axe was heard at the south end of the market place, and the newly settled pastor was building himself a house. Nothing indicates that he received any pecuniary aid from his parish in so doing, or that they had any claim on it as a parsonage. It was probably a private enterprise of Mr. Wetmore's, who, being placed over his little charge, intended to settle down and perhaps end his days with them. In its day this dwelling was as pretentious as any in the settlement, probably more so.

Its style characterized the period in which it was built. There was the high, bold front facing the east, with the long sweeping roof to the rear. The gable looked out on the market place. This position of the house gives rise to the question why it did not front on the society's property containing church, military parade ground and burying place. It was not customary then to place the gable of a dwelling house to the street; such a position was almost unknown in New England, and the position of a house about as cer-

tainly located the direction of the highway in front of it, as does the trend of the magnetic needle the place of the pole star. We are thus forced to the conclusion that an ancient thoroughfare at the time of the erection of the house passed in front of it, instead of in the rear, and that adherence to the old custom made Mr. Wetmore ignore the perhaps rough tract called "The Green" on his left and front his mansion on the public street.

Its timbers were of oak and of massive size. The chimney was an immense structure of stone about twelve feet square in the cellar and to the first floor, and thence built of brick laid in shell lime. It began to diminish in size above the fireplace and oven on the first floor, except on the west face in the second story where an ample smoke-house for family use was constructed. In most chimneys of that day each fireplace had its own separate flue, as many brick partitions being built as were necessary for this purpose. Where were the brick obtained?—probably at the old yard at Cedar Hill once owned by Governor Eaton, with a bare possibility that some were of English make, as the importation of this material was not uncommon. The exterior was finished with oak clapboards and either oak or chestnut shingles. Later, the latter were used exclusively, but it is not so certain about it early in 1700. At some period it was painted red.

The plan provided for two rooms in front, one on either side of a small hall, and a third extending the entire length of the house in the rear, and known as the kitchen. The chimney was not planted in the exact center of the building, but nearer the front. This was arbitrary for two reasons: The "linden roof" did not carry the ridge board in the center of the building, and as the chimney, by custom, emerged on this line, and the laws of gravitation were not tampered with as in the present day, it necessarily

occupied the place it did; and, secondly, all the room possible was needed for the kitchen in the rear. In this old kitchen was an immense fireplace and brick oven. The outside door was likewise broad and high. At either end of this family apartment was a smaller one, the bedroom on the sunny end, and the pantry opposite, or the "buttery," in stricter parlance. An outside door opened near the front corner of the "south room." The second story was divided in much the same manner as the first. The interior wood-work was mainly of whitewood. Only a few feet away was the well, in service to-day, and growing such a wealth of ferns as to provoke the admiration of every drawer of water therefrom.

The only ornamental work apparently was the stair rail and balusters leading up from the front hall; these were of oak and handsomely wrought. There is also a wooden panel in the possession of George W. Stiles (fifth generation from Rev. Isaac), on which is painted a landscape, or "sea piece," rather, containing the figure of a lighthouse and other matter. This panel adorned the mantel-piece in the north front room. Tradition assigns its painting to a later period than the building of the house and makes it contemporary with the ornamentation of the "sounding board" in the second meeting-house, somewhere about 1740. The attic was unfinished, as were also the rear chambers. The window frames were of the usual size, but the sashes were framed to fit the small lights of glass then in use. These lights were imported, some of them being of fearful and wonderful make. They were ribbed, knotty, unequal in thickness, splashed with bubbles and full of lenses capable of revealing the most astonishing optical gymnastics; at one view, careening the earth in spite of all laws midway into the heavens; at another, spinning the perspective of the highway out into infinity, as if the farther end of the road ended in the clouds and at the Celestial City.

Such, in brief, was the first ministerial domicile built in the parish by the Rev. James Wetmore about 1720, sold to the society by him at his dismissal 1722, transferred to the Rev. Isaac Stiles 1724, inherited by Ashbel Stiles at his father's death 1760, and lastly occupied by Hervey Stiles, of the fourth generation from the worthy divine, until its demolition about 1850.

The completion of the meeting-house was probably reached in the winter or spring of 1722.

Nothing is said about its dedication; it is not likely there was any. The blessing of inanimate objects in that day obtained little or no favor with the settlers, but we shall do no violence to their memory when we believe it was with devout thankfulness they entered their new temple and for the first time invoked the Lord of Hosts to meet with them and make their humble structure his dwelling place through all their generations. Little did they think how short would be their stay within those walls, nor how abundantly the Lord would bless and build up the Zion they had planted.

Reader, if you are a citizen of this village, as you pass along to your place of worship on the next Sunday morning, tread slowly while you look out over the old market place of other days. If the June sun be shining, remember that it shone on as fair a scene one hundred and sixty-seven years ago. Picture the little church, the central figure in the landscape; see the fringe of noble oaks about it, old then, and the frame in which it is set. Mark the stillness; no rumble of wagon, no rush of cars, no sound even of human voices. The breeze is mild, the leaves tremble, the birds sing, but this is not noise; it brings rest, it seems but silence, it is the breathless expectation of waiting in nature's great cathedral for some solemn service to begin. Listen! What? a drum? Yes. Yonder through the trees comes Nathaniel Thorp, with his

drum, beating the "second call." He has made the circuit of the parade two hours before as a warning and into that announcement he entered with surprising deftness and vigor, but now, as the time draws near for the people to gather, he lessens the volume of his strokes somewhat and will not distract the attention of the approaching worshipers by overmuch zeal. It is the hour of ten on their Sabbath day. Here and there across the fields and adown the streets, lo, the people are gathering; some are on horseback, but most on foot; and they have come from the "Blew Hills," from "The Pines," from "Muddy River," from "Wharton's Brook," and from the "Half Mile." Their dress how quaint, their manners how formal, their very speech how singular. Life, life, is a terribly earnest thing with them, and its grim front echoes back from their faces the sternness of the foe they are fighting. We may not gossip with them, for they are but shadows, but we can watch the wondrous panorama. From the north comes Bradley, Blaksly, Ives and their neighbors; from the east, Smith, Todd and others; from the south, Brockett, Barns, Beach, Sanford, Cooper, etc.; from the west, Granniss, Heaton, Tuttle, Humaston, Yale. Last of all, with eyes bent down, slowly pacing up the parade, comes their pastor. The beat of the drum grows fainter as he nears the sacred place, and as he passes over the threshold it ceases; the drummer follows, the door closes, and preacher and people are before each other and their God.

But we must leave this realm of shadows and fancies and turn again to the more stern and unimaginative surroundings of this people. There is a peculiar clause in the "call" which the society extended to Mr. Wetmore, which, under the turn of events that followed seems significant. After rehearsing their wish that he become their pastor, they add, "— supposing he desire to lead them on in y^e methods y^e New Haven church have or doth now practice."

The question has been asked when did Mr. Wetmore begin to turn from Congregationalism to Episcopacy? Could he as an honest man and servant of the Lord have accepted the post offered him unless positively certain he could comply with the conditions (for there were conditions) of the call? Certainly not. The clergy of the colonies were its strength and its defense. They were to be sincerely believed and implicitly trusted, and we must do Mr. Wetmore the justice to acknowledge that at his ordination he fully endorsed the belief of the church over which he was placed. Moreover, the "councils" called on such occasions to examine and settle candidates, were uncommonly inquisitive as to the orthodoxy of their ranks, and had they detected the least uncertain ring about his belief, it would have worked to his discomfiture. No, we must either accord Mr. Wetmore sound in the creed he upheld or a dissembler of the most subtle dye; the latter view is not worthy of a thought.

But however sincere at his ordination, his feelings began to undergo a change immediately thereafter. The roseate hue of the affairs of the new church in the spring of 1722 commenced to deepen during the summer, going through all the gradations from lightest to darkest tone, and at last in the late fall shading off into the blackness of a thunder cloud.

But we let the following record tell its own tale:

"At a meeting of y^e society November y^e 9-1722.
To Mr. Wetmore,
Reverend Sir:

This society, being grieved at sundry things that have happened among us, upon which the major part of y^e society did signifie their dissatisfaction by sending a paper of that nature to yourself, and y^e just article in y^e aforesaid paper was what we have heard and soe explain this article: We heard that you doubted y^e validity of your Presbyterian ordination, and that you did say you did count Episcopal ordina-

tion preferable, and we alsoe heard that you have highly commended the church of England, as we call it, to some among us, and signified a Low Esteem on this way of church managements that we have bin conversant in, which we esteem to be a good argument that yourself is persuaded that way to be y^e best, or else we esteem such practices to be very rong: The next thing is what we see and it is this we see that many wise and Reverend men among us are grieved at y^e declaration made by yourself and others, We also see yourself to be a Companion of them that have Declared themselves to be fully persuaded in y^e aforesaid way or preparation and how can two walk together Except they are agreed. The next thing is what we have reason to fear, and it is seeing our foundation thus struck att we did count that we had reason to fear that our foundation would be greatly shaken if not thrown Down: we did count that we had reason to fear that we might be snared and taken in wayes that was Contray to our minds, and Reverend Sir we have this further to say that when the news of our dissatisfaction was made known to yourself you Cast Considerable Reflections in our Esteem on those that manifested Their Dissatisfaction by calling them a mobb and a riot and a Disorder with many other words signifying your great Dislike att our Dissatisfaction which things are evidence and can be proved. We doe not Esteem ourselves to Desire such Reflections from yourself, but do count we have just grounds to be dissatisfied, and altho y^e Revd. Trustees did send their advice to Receive our Pastor into our Love and Charity again, we doe not Esteem their advice to have any Reference to some of y^e foregoing articles of Dissatisfaction and therefore we remain Dissatisfied yet.

Y^e above written voted in the affirmative."

The promulgation of this "Dissatisfaction" was precipitated by the startling petition which Mr.

Wetmore and others had presented to the faculty of Yale College in September, 1722. Herein they say:

To the Rev. Mr. Andrew and Woodbridge and others, our Reverend Fathers and Bretheren present in the library of Yale College this 13th day of September, 1722 :

Reverend Gentlemen:

Having represented to you the difficulties which we labor under in relation to our continuance out of the visible communion of an Episcopal church, and a state of seeming opposition thereto, either as private citizens or as officers, and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing we do (though with great reluctance fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination in opposition to the Episeopal, and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good counsels and instructions in relation to this important affair as far as God shall direct and dispose us to it.

TIMOTHY CUTLER,
JARED ELIOT,
JOHN HART,
DANIEL BROWN,
SAMUEL WHITTLESEY,
SAMUEL JOHNSON,
JAMES WETMORE.

This was the fire-brand sent through the standing corn of the Congregationalists.

Good old Nathaniel Yale, the watch dog that would bay any heresy on the slightest provocation, sprang to the defense at once. He was not only the presiding officer of "y^e north society meeting" in 1716, but he was made chairman of the "Com'tee to make their application to y^e Rev. Mr. Andrews for his advice in order to having a minister among them.' In 1717 he was chairman of a "Com'tee to take care of y^e society affaires, which, as they were about to build their first meeting-house, needed no inconsiderable attention." In 1718 he was chairman of the

"Com'tee on y^e minister's rate and settlement." This included the ordination of the Rev. Mr. Wetmore. Not content with thus burdening this ageing servant of theirs, he was further appointed on the "Com'tee to receive y^e money which y^e south society (New Haven) promised to refund back." In 1719 he was again elected on "y^e societie's com'tee," and so continued as their agent. There was too much of the old puritan in him to sit quietly under that September petition, and without doubt he was the author of the following November protest hurled with such force at his pastor.

Of the signers* of this declaration it is believed the Rev. Samuel Whittlesey, of Wallingford, was as active as any and exercised considerable influence over the North Haven pulpit. Davis says a packet of books was sent from the mother country by some friend of the Church of England, and that it was customary from time to time for a number of the clergy to gather in the college library and examine them. Here, then, is the clue and a possible answer to the question of the time of Mr. Wetmore's defection.

Returning now to the parish, the annual meeting was held four weeks later than the issuance of the remonstrance in question. At this meeting they voted "to call a civil council of ministers and messengers to hear, consider and determine the differences between our pastor and ourselves." They were not all agreed in this course, however, for Simon Tuttle (previously mentioned), Joshua Ray and Abram Blakeslee entered their dissent from such action, nevertheless Nathaniel Yale, John Sanford, Joseph Ives, Sergeant Moses Blaksly and Joseph Bradley "were chosen a com'tee to wait on y^e Reverend Gentlemen ment in y^e above vote."

We must suppose this council was convened at once. The charge was a serious one. Consternation

*Of the seven signers, three remained in the Congregational faith, and four received Episcopal orders in England.

was felt in all the colony and it was not without alarm and painful anxiety that the watchers on the walls of Zion saw Nathaniel Yale and his sturdy associates boldly throw down the gage of battle and challenge the enemy in their midst. It was reserved for the little parishes of Wallingford and North Haven to claim the distinction of being the first battle grounds in the New Haven colony whereon such an issue was fought. Paradoxical as it may seem both sides secured a victory. The check to Episcopacy was but temporary, and its antagonist from fighting it, in a short time came to grant it many favors.

Of the proceedings of the Council no minutes exist, to the writer's knowledge, and no judgment is entered on the records of the society. The sole evidence of the result of the conference appears in the minutes of a special society meeting held at the house of Mr. Yale, January 16th, 1723, where it was "agreed by y^e society that they will take up with y^e sum of fifty pounds as a Refundment from Mr. Wetmore, on y^e account of y^e hundred and fifty pounds paid to him on y^e account of his settlement among them, provided he desist from his offis amongst them." But evidently there was some counter action to this, for they changed it at the same meeting and made him the following proposition: "Agreed on by y^e society that they are willing Mr. James Wetmore their late pastor, leave them upon these tearms: That he return to them y^e sum of forty-five pounds in this way: that he discharge them of twenty pounds of his arrearages and render to them twenty-five pounds more within the tearm of eighteen months from this date or before y^e expiration of y^e tearm provided he sell his house sooner; he giving security for y^e above said twenty-five pounds."

Either one or both parties proved refractory, for a long period elapsed and it was not till a little after

the annual meeting in Dec., 1723, or something over a year from the first outbreak of the trouble, that the terms of the settlement were made mutually satisfactory. Then they settled in this wise: "Agreed on by y^e society that they will pay to Mr. Wetmore y^e sum of ten pounds upon the following conditions, namely, if he discharge all of y^e bills that are now in y^e hands of y^e treasurer and if he gives y^e society a full discharge." Thus their financial relations were balanced and the separation became complete.*

It must be borne in mind through all this unhappy controversy that there appears a singular freedom from such demoralizing agencies as frequently in later days attend differences between pastor and people. Except for the vigorous, unequivocal language of the Protest, there is not a line of passion or acrimony in all the known proceedings. Neither were they overwhelmed by these experiences. On the contrary, new life and vigor appear to have been born of their trial. They were not idle, not discouraged. The ink was scarcely dry in the quill that wrote the Protest, and so dismissed Mr. Wetmore, before they had a committee out in search of a new minister. They bought "the house, barn and living" of their expastor. They multiplied in numbers; they grew in strength till the vine that was so feebly planted but a few years before, extended its branches through all their borders to the grateful shading of the people.

Nathaniel Yale had preserved intact, as he and his associates understood it, "the faith once delivered to the saints."

A year, more or less, was spent in securing a minister, and when at last the Rev. Isaac Stiles "soe well satisfied" the little struggling society that he was settled over it, as we shall presently see, it is not

* The Rev. Mr. Wetmore accepted a call to the Episcopal church in Rye, N. Y., June 7, 1726. He remained there an honored preacher for upwards of thirty years. Died of small pox, May 15, 1760. A monumental tablet in the old cemetery marks his resting place there.

improbable that Nathaniel Yale had passed from the church militant to the church triumphant. His memorial is his steadfastness; there is no other of him, nay, his name even does not appear on the church catalogue of his generation.

THE CEMETERY.

The first cemetery was established by vote of the parish in 1720. Previous to this time all burials had been made in New Haven. It was sometimes the case that temporary interment was made near the home of the deceased until a convenient time came for the removal of the body to the place of common sepulture. It is a curious psychological fact that the human race under all conditions elects to be buried in groups.

But before considering this ancient burial place in detail, a word concerning some usages in connection with illness and death will not be out of season. The burial customs of that day differed essentially from those of the present generation. Especially is this true in cities, but it may be questioned if anything in sincerity and respect has been gained by the change. People were not so plenty then that one could quietly drop away from a community and leave no gap. The sick in the neighborhood were anxiously inquired after; and if their farm work suffered, a "spell" was given them and their crops attended to. If they needed "watchers," offers were freely made, and by persons at long distances; and if, in spite of all this care and solicitude, the dread summons came, as it often did, it was the custom for the men to suspend active work for a few hours, and if the party was somewhat prominent, sometimes for the remainder of the day. In later years, if a death occurred during the day, the church bell was struck at sunset three times if a male, twice if a female and once if a child. If the same event happened in the night, similar

notice was given at sunrise; later in the morning the bell was tolled, the strokes being timed and corresponding with the age of the deceased. Rare instances are given when the bell was tolled at the earliest moment after dissolution, whether night or day.

Funerals were the occasion of large assemblages. No condition of crops, no hurry of business, no stress of weather, was allowed to prevent attendance. There was no levity, no unconcern on such occasions. Every person, unless a very recent comer, was known to every other person in the community, though miles often separated their dwellings. The society and the town meetings, the lecture and the church services, and more than all, the constant struggle on the border land of toil, sacrifice, privation, danger, and denyings innumerable, knit a brotherhood that ease and wealth never knew. The funeral service varied at the wish of the family or the discretion of the minister. Singing was rarely, if ever, heard on such occasions. Sermons were common on the following Lord's Day, having special reference to the event. Every one expected to attend the procession to the "burying ground." There was no hearse. Until about 1780, coffins were brought from New Haven. There was no professional undertaker to arrange matters; the family generally designated some one to "take charge." The body was carried on a bier by four men, and if very heavy and a long distance was to be traveled, the "bearers" were relieved by others on the way. When wagons came into use about 1800, the bier was occasionally carried on them. The latter was an oak frame about eight feet long and three feet wide, painted black; it rested on posts eighteen to twenty inches from the ground; the ends of the outside frame or bars were smoothed down for handles, and by these it was either carried at arms' length or raised to men's shoulders. A black cloth,

known as a pall, was spread over it and its burden. In the "Proprietors' Records" of New Haven occurs this entry:

Mr. Jonathan Atwater having freely offered to y^e Towne a Cloath to be servisable at funerals, y^e said Cloath to be kept at y^e house of Ensign Isaac Dickerman, and when upon any occasion feched from said house, to be carefully returned thither again.

In some communities it was the custom to leave the bier standing on the grave last made until next needed, but in this parish, in the latter years of its existence it was kept in the lower room of the tower of the old Congregational church. Many now living vividly recall its use in their own family lines. As late as 1820 Mr. Joel Todd, grandfather of F. Hayden Todd, was carried from his home on one, and there may have been even later occasions, yet about that time it was superseded by the hearse of Mr. Frederic Barnes.

There was no exterior case for the coffin and as a rule no handles but coarse ropes. It was made commonly of whitewood stained a dull red, sometimes of cherry, and in rare instances mahogany entered into its construction. In some places it was customary when the bearers had deposited their burden alongside the open grave, for the children of the deceased (if capable) to step forward and lower their parent into the last resting place, then a bundle of straw was spread on the narrow house and all stood by until the grave was filled.

That the average rate of mortality was low in the parish, judging by attainable evidence, we may believe. There died in 1723 one, 1724 none, 1725 five. Of this latter number was Jonathan Tuttle, settler and bridge builder, Simon Tuttle, the whilom "dissenter" (?), and Nathaniel Thorp, the drummer. In 1726, five, chief among whom was Dea. Samuel Ives, the colleague of David Yale. In that year died also

December 20, Sarah, wife of Stephen Clark, and three days later Marina their daughter. In 1727 one; and hither the scholars of all time might well make pilgrimage and bow at the grave of the mother of him of whom Dr. Dwight wrote, "He was probably the most learned man in America at the time of his death and excelled by few in the world." Standing there you read—

Here lieth the
Body of Mrs.
Keziah Stiles,
wife of Rev'd.
Mr. Isaac Stiles,
who died December
9th, 1727, aged
25 years and 7 months.

This was the woman who bore Ezra Stiles, LL. D., and who died on the threshold of his existence. Her grave is neglected, but not more so than that of her successor, Esther Hooker, the second wife of the Rev. Isaac Stiles, who bears an honor conferred on no other citizen of all that silent city (the title of madam) or that of her reverend husband or his sturdy father. These lie all around her, an honored guard to her slumbers. Their dust hallows the spot where they rest, and their memories are such as go down the ages with fragrance; but no honors they ever gained, no victories they ever won, no renown they ever reached is comparable in value with that crown of motherhood though laid so briefly upon the devoted head of young Keziah Taylor Stiles.

From 1728 onward for forty years the death rate maintained pretty even movement. In 1773 it commenced to rise and reached its highest point in 1815. Thence it receded till 1824 and again took an upward turn till 1837, being thirteen years of the greatest mortality the town had ever known. There were one hundred and forty-nine memorial stones erected in this cemetery alone during that period, which number

added to the interments in Muddy River cemetery and to those over whom no mark was ever set, must have increased the total to something over two hundred who were numbered with their fathers.

Notwithstanding this apparently large death rate a considerable number of the people attained extreme age. Among others, Mabel Bradley died at 92, Lydia Bassett at 92, Sarah Blakely at 89, James Smith at 90, and Lydia, his wife, at 93, John Smith at 91, Joy Bishop at 87, and Miriam, his wife, at 86, Lydia Bradley at 91, Abigail Tuttle at 90, Deborah Dickerman at 91, Giles Pierpont at 91, and Elizabeth, his wife, at 89, Esther Pierpont at 90, Joseph Pierpont at 94, Samuel Pierpont at 92, Lydia Pierpont at 95, and Miriam Thorp at 99.

A singular omission connected with this cemetery (common to the age, perhaps), was the absence, in early years, at least, of any system by which members of the same family could be laid near each other. The primitive idea of burial seems to have been to deposit the dead side by side as occasions arose. There was some attempt to keep the graves in rows, and all agreed that the inscriptions should face the east, except in two instances. Such lack of method widely separated families. Between husband and wife, parents and children, lie strange faces and occur unfamiliar names. In later years this sandwiching process was modified, though at the expense of breaking up what little rude order they once tried to observe.

Up to 1774 there had been something over five hundred burials here, and it is left for the reader to judge from the following vote (the only one passed in fifty-four years) whether this hallowed ground had in any way been enclosed in all this time: "A motion being made by a number of men for liberty to erect a fence around the Burying Ground. Voted! that liberty be given to any number of gentlemen to erect a suitable

fence at their own expense at such place and in such form as the Society Committee together with Joseph Pierpont, Abram Blakeslee, Noah Ives and Jesse Todd shall direct." *

The oldest recorded date in this old cemetery is 1723. The stone (?) (slate) bearing this memorandum marks the burial place of Joel, son of Joseph Cooper, who died at the age of five and was perhaps the first person buried in this tract. The last interment there was Elvira Cooper in 1882. It is a singular coincidence that this huge volume, with its stone and marble leaves containing the record of one hundred and sixty years should begin and end with the same family name. And this same record how imperfect. These stained, defaced, moss-grown and crumbling pages tell but a part of the genesis and history of this New England town, for previous to 1800 not more than three-fourths of the burials there were marked by a stone. Church, town and private records alike contain names by scores of whom, with every probability, it may be said, their owners died on their native soil and were buried in it, and yet no memorial was ever erected to mark their resting place. Sometimes that of the wife is missing, sometimes that of the husband; and yet we know they lived, died, and were buried here. Such omissions reveal, possibly penuriousness, carelessness of administrators of estates, and by no means the least, the straitened circumstances of many a family suddenly deprived of support.

Of the ancient sandstones in this cemetery there are three distinct types of cutting. From 1723 to about 1750 the sculptors' conception and execution of the winged face with which most of the stones are decorated was hideous and revolting. The head is a veritable death's head, fleshless and sightless; the neck is unduly prolonged, and the wings coarse, rib-

* Ecclesiastical Society Records.

bed, stiff and clumsy. Especially notable instances of this style occur on the stones of Moses Blakeslee, 1726; Simon Tuttle, 1725; Mary Gilberd, 1755; Sarah Clark, Josiah Todd, and others. The border traceries even show the same hard, forbidding taste, and we no longer doubt the austerity of the theology of that day. "Foot stones" were not common in the early part of the period. Nathaniel Thorp, in 1725, had the first and only one of six persons buried that year; whether this was due to the fact that a few years before (1718) "he was hired to take care of the meeting-house and beat the drum Sundays," or was possessed of more means than his neighbors, we do not know. The custom grew slowly. Not more than one a year on an average was set up for quite a period, and these were placed from eight to ten feet in the rear of the headstone. It was during this time the first epitaph was recorded, on the stone erected for Mr. Moses Clark. "He dyed Aug. y^e 21st, 1736, in y^e 31st year of his age."

Reder, stop your space & stay
& harken unto what I say.
Our lives but cobwebs tho near so gay
And death y^e broum y^t sweeps away.

His wife Dinah survived him and his epitaph fifteen years and "dyed Oct. y^e 2d, 1751." That she regarded her station in life of signal importance, or that her friends did, is shown by the twice-repeated declaration on her head and footstone that she was "once the wife of Mr. Moses Clark," the only instance of the kind in the cemetery. Not content with this positive and solemn assertion, she is made to say further:

On this gravestone my name is red ;
You are alive, but I am dead.
In a short space of preacious time
They will read your name as well as mine.

The second period of cutting, for the sake of definition, occurs between 1750 and 1800. Most of the

stones erected between these years were quarried in Middlefield, Conn. They were brought down in winter on sleds by one named Miller, and kept in stock to some extent under the great oaks adjacent to the cemetery. Here was his "yard," and here doubtless if the sward is ever turned will be found the stone "chips" of his trade. Miller was an artist. His cutting is as distinct from his predecessors as is the marking of the sky from the hills. His faces are round. The neck is much shortened, and later in his work entirely disappears. The poise and sweep of the wings is freer. The outline of the eye, the nose, the mouth, is sharply defined, and on some of his best cuttings these lines are so singularly drawn as to convey something of that peculiar sphinx-like gaze common to the old winged faces of the Egyptians, which might have been his models. His "borders" are tasty and ornamental, showing variety of design and considerable knowledge of scroll work. His lettering in the main is accurate. All things considered, Miller's masterpieces of workmanship are the stones of Joel and Merium Bradley, who died respectively in 1797 and 1802. On the former is written:

Let friends and neighbors drop a tear
On my dry, lifeless bones and say
These once were strong as ours now are
And ours must shortly be as they.

On the latter, which has something of a Shakespearean flavor in the opening lines, is written:

Rob me not of this little foot,
That I may rest my weary bones
Until I shall arise in sweet surprise
And be forever blest.

Overlapping this same period occurs the third order of cutting, but by whom unknown. This style is characterized by the winged head as in the others, but with less expression. The pinions rising stiffly by the face suggest immense ears which border on the

grotesque. Less care is taken in letter cutting and the whole appearance is crude and inartistic.

The introduction of marble for memorial purposes about the year 1800, checked the sandstone traffic. With the advent of this new material came new designers into the field, and winged heads and other figures gave way to drooping and broken willows shading impossible urns, a conception less pagan in outline, but more objectionable in character, for whereas the winged emblem was a symbol of immortality, the willow made more prominent the mourner than the mourned for. The substitution was an unhappy one. It prevailed till about 1840 and then glorified itself by its death. From 1750 to about 1820 it may be said the epitaph ran riot here, for scarcely a stone but bears one. Saint and sinner alike invoked the chisel's aid to perpetuate sentiments the wonder and puzzle of men and angels. Whatever of evolution appears in the transition from slate to sandstone, sandstone to marble and marble to granite, or in the gradual abolition of florid and uncouth imagery, the same cannot be said of the average epitaph. Pagan Greece and Rome furnished better and truer illustrations two thousand years ago than can be found to-day, as a rule, in most modern cemeteries. For instance, witness this on Abel Bassett's stone, who died in 1762 :

Come, my companions, come and see,
These are y^e clods that cover me.
At my right hand there you may view
The clods that soon will cover you.

"Mrs. Mary, the virtuous and amiable consort of Mr. Solomon Sackitt," is made to say in 1784 :

The tender mother here doth lie
And left a babe in infancy.
The husband may lament his fate,
But she has gained a better state.

Mrs. Lydia Sackett also announces in 1802 :

Afflictions sore long time I bore,
Physicians were in vain;
Death gave me ease when God was pleased
To ease me of my pain.

Mr. Dan Todd died in 1805 and the following startling assertion is made by his relatives :

When with age the head is silvered o'er
Man sleeps in death; his lungs shall beat no more.

Philo Blakeslee in 1829 publishes this very pessimistic view of his life :

My father and my mother gone,
I was an orphan left alone.
I lived at a poor dying rate,
Come now, my friend, and learn my fate.

With but a single illustration more from scores which might be given, we close. Miss Elizabeth Bishop died at the age of twenty in 1789, and these remarkable lines are her obituary :

Nor wealth, nor wit, nor youthful charms,
Nor lover's tender care,
Could save one hour from death's cold arms
Nor melt his heart to spare.
Big prospects of the nuptial bed
And all that lovers know
At my sad fate vanished,
And left my friends in woe.

POUNDS AND POUND-KEEPERS.

In the code of 1650 occurs this section—"For prevention and due recompense of dammage in Corne fields and other inclosures, done by Swyne and Cattell, it is ordered by this Courte and the Authority thereof, that there shall bee one sufficient Pound or more made and meinteined in eveury Towne and Village within this jurissdiction for the impounding of all such Swyne and Cattell as shall be found in any Corne feilde or other Inclosure; and whosoever im-

pounds any Swyne or Cattell shall give present notice to the owner if hee bee knowne, or otherwise they shall bee cryed at the next two Lectures or Markitts. And if any Swyne or Cattell escape out of the Pound the owner if knowne shall pay all damages according to lawe."

Again in 1726, after rehearsing in substance the preceding legislation and fixing a fine of twenty shillings per month in case of non-compliance with the law, the General Court makes a provision, "that if any hamlet, parish or part of a town see fit at their own charge and cost to erect a pound they may do so, and such part of a town shall not be punishable for the neglect of any other part."

It was under this latter provision that the careful parish authorities cast an anchor to windward, as appears from the records of a town meeting in New Haven December 29, 1718. "It being moved to the town by Nathaniel Yale that the inhabitants of the Northeast Village have liberty to build a Pound in said Village, Voted!—that they have liberty to build such pound at their own charge."

The first pound-keeper was Ebenezer Blakeslee, who received his appointment in 1721. The pound was built at the expense of the parish as a matter of protection, and the income derived from its fines was divided by a percentage between the colony treasurer and the keeper. This enclosure answered all purposes until 1732, when because either the "Swyne and Cattell" waxed more insubordinate than usual, or that there was a lusting for the scanty shekels of the income, Lieutenant John Granniss secured from the New Haven townsmen (selectmen) the concession that "said Granniss have liberty to erect a Pound in North Haven Parish at his own charge." Three years passed, and the four footed creatures of Muddy river tossed their horns and heels so giddily and made themselves so lawless at the expense of the worthy farmers that Thomas Barnes was allowed to

"build a pound" in that vicinity. Moses Blakeslee had built one in his section some years before, but because of the superior mettle of the high strung marauders from time to time confined in it, and who so kicked it to pieces as to disgust the old gentleman, he desired to be relieved from its charge. His son Jacob, not valuing his father's experience as he should, was fain to ask permission of the town authorities in 1736, if he might repair the same, which prayer was cheerfully granted,—at his own expense. Jacob became discouraged after three years of experience, and Stephen Brown was appointed to reign in his stead. In 1745 Joseph Pierpont saw cause to ask that he might "build a Pound" which was granted, and by and by, in 1751, Captain Israel Munson was smitten with the same distemper, and he builded one "the bigness of John Blakeslee's." Jude Cooper could not calmly brook all the commercial activity in this line, and he received permission in 1756 to build one and "keep the key." Whether this latter privilege was accorded by virtue of Jude's superior trustworthiness or whether the responsible post of "Key Keeper" was becoming a sinecure the record doesn't say; hereafter, at any rate, the two offices were merged in one. The custom is continued to the present day.

TYTHINGMEN.

In 1721 the General Court at their October session decreed: "That each town at their annual meetings in December shall choose two or more tythingmen in each parish or society for divine worship within said town, who shall forthwith be sworn to a faithful discharge of the work hereby allotted to them; or if they neglect or refuse to take said oath shall pay a fine of forty shillings into the treasury of said town."

The second section of the act defined their duties "To carefully inspect the behavior of all persons on

the Sabbath or Lord's day, especially between the meetings for divine worship on the said day, whether in the place of such publick meeting or elsewhere, and due presentment make of any prophanation of the worship of God on the Lord's day or on any day of publick fast or thanksgiving, or breach of Sabbath, which they or any of them shall see or discover any person to be guilty of, to the next justice of the peace."

The compensation fixed for the services of the tythingmen and justices was not calculated to provoke excessive zeal in ferreting out offenders, for they were allowed but two shillings per diem for each day spent in such prosecutions. The extreme penalty for such infractions of the law was five shillings, but if it so happened that the defendant neglected or refused to pay his fine and nothing could be found to levy on, then the justice was "empowered to sentence such offender to be publickly whipped with any number stripes not exceeding twenty, respect being had to the nature and aggravation of the offence."

The first appointees under this law in the parish were John Barnes and Joseph Cooper in 1722. [Readers will recall this date as the year of the opening of the first meeting-house].

Whether it was an honor much sought, or whether the duties were too exacting, or the remuneration for service too poor, it is certain there was something in the parish atmosphere deadly to official rings in that day, as witness the following list of incumbents, only three of whom secured a re-appointment in the first twenty years of the church:

- In 1723, Ebenezer Frost, Moses Blakslee.
- 1724, William Tuttle, Stephen Clark.
- 1725, Joseph Clark, John Hummerston,
- 1726, Joseph Bassett, Amos Thompson.
- 1727, John Granniss, James Bradley.
- 1728, Joseph Bradley, Theophilus Heaton.
- 1729, John Sanford, Josiah Todd.

- 1730, Isaac Curtice, Thomas Ives.
1731, Moses Brockett, Phineas Clarke.
1732, Benjamin Todd, Thomas Jacobs.
1733, Isaiah Tuttle, Thomas Humaston.
1734, Abram Bassett, Ebenezer Ives.
1735, ———, ———, ———.
1736, Joshua Ray, Jacob Blakeslee.
1737, James Bradley, James Bishop.
1738, Joseph Pierpont, James Heaton.
1739, Joseph Pierpont, Thomas Barnes.
1740, John Humaston, Theophilus Goodyear.

These and their successors received their appointment from the town of New Haven, and not from any religious body. There is no mention in the parish records of tythingmen until 1846, when for three years such appointments were made. Then a gap occurs until 1864, and since 1868 the post has been filled with more or less regularity by the First Ecclesiastical society.

The office of tythingman presents in our early history the curious feature of the civil arm stepping in to preserve order in the religious arm. Why should he derive his election from the town or civil government? We answer that he was a "special constable" armed with an authority which the church could not give. The church or any official thereof could not arrest an offender, much less legally try him, and just here the civil government came in to preserve dignity and order in all religious assemblages. These tythingmen, when in the full plenitude of their power, were valuable adjuncts to worship while in the meeting-house. We read of the wands they carried and the means used to restrain listlessness and improper conduct in the house of God. That some of them magnified their office there is not the least doubt, and that occasional heart burnings arose over their undue exhibitions of zeal, is past questioning. Their appointment in these latter days seems to have degenerated into something of a farce.

CHAPTER III.

THE REV. ISAAC STILES—"THE HALF MILE"—ANNEXATION OF HAMDEN FAMILIES IN 1739—SECOND MEETING-HOUSE—DEPRECIATION OF THE CURRENCY—FORMATION OF THE MT. CARMEL ECCLESIASTICAL SOCIETY—CENSUS OF THE PARISH 1715—DEATH OF REV. ISAAC STILES.

It did not take long for the parish to recover from the shock occasioned by the Rev. Mr. Wetmore's defection and dismissal. There was plenty of vitality left. Their first overtures for a successor were made February 12, 1783:

"Rev. Gentlemen: This society having fresh in memory the respect they had to y^e Rev'd Mr. Pierpont, deceased, and Providence having brought us into such circumstances as yourselves know, being destitute of a settled minister, we have a mind with y^e advice and conduct of y^e Rev'd Elders of y^e county, to y^e Rev. Mr. James Pierpont to come and preach among us for probation in order to settlement."

Pending an answer to the above, they engaged Rev. Mr. Russell to supply the pulpit two months for twenty-five shillings for each day's service. The association saw nothing objectionable in the Rev. Mr. Pierpont and so signified to the waiting people. The way being clear then, the parish made the following proposition (in substance) to him:

"Agreed on by y^e Society to make offers to y^e Rev. Mr. James Pierpont to come and settle amongst them in y^e work of y^e ministry as follows: Agreed on by y^e Society that they will give to y^e Rev. Mr. James Pierpont for his incouragement to come and settle amongst them, y^e sum of 80*£* yearly for y^e space of foure yeares; and after y^e space of foure yeares to arise to 100*£* yearly soe long as he shall carry on y^e work of y^e ministry amongst them; to be paid to him in money or bills of credit or grain as follows: Wheat, five shillings and sixe pence for bushel; Rye, three shillings and sixe pence for bushel; Indian Corne, two shillings and sixe pence for bushel."

This offer was not munificent enough to tempt Mr. Pierpont from his city home, and five weeks later they tried him again.

“ June 12, 1723.

Then agreed on by y^e Society that they will give to y^e Rev. Mr. James Pierpont for his incoriagement to come and settle amongst them in y^e work of y^e ministry y^e sum of 150[£] to be paid to him within y^e space of threë years at 50[£] a year to be paid to him in order to his settlement amongst them in y^e work of y^e ministry.

2dly—And for his salary, three pence half penny on y^e pound yearly and continueing until this Society by y^e good Providence of God shall increase to such a sum in y^e list that three pence half penny on y^e pound shall amount to 120[£] and that to be his stated sallary yearly soe long as he shall continue pasture of this church and minister of this Society; to be paid yearly as follows: Wheat five shillings for bushel; Rye three shillings three pence; Indian Corne two shillings and six pence.”

But Mr. Pierpont was still obdurate, and this proposition also failed to secure him. Next they sought permission from the Association to give the Rev. Jonathan Edwards a “call to come and preach among them on probation.” Mr. Edwards was then a tutor in Yale College and declined to leave his post. Then in December the Society Committee were instructed to give Rev. Jedediah Mills an opportunity to become Mr. Wetmore's successor if his probationary preaching should warrant such a course; but this plan too, failed, and now more than a year had gone by and the flock was still shepherdless.

Perhaps they began to see they had set their standard of spiritual tastes too high, and that it was fruitless to single out the rising suns in the clerical firmament to shine on their little world in the wilderness. At any rate, they grew less dictatorial in their wants as the following shows :

“ Dec. 18: 1723.

Agreed on by y^e Society that y^e committee are impowered to make their application to a minister whom they may think fit to come and preach amongst them on probation.”

The free translation of this vote gave the committee more discretionary power than they had before, and at the same moment laid a greater responsibility on them. Their names were:

Ebenezer Frost,
Thomas Ives,
Joseph Clark.

Twenty-five years before the events just mentioned a boy had been born in Windsor, Conn., who was destined to wield no inconsiderable influence in the history of this town. In the parish register at Middlebrook, Bedfordshire, England, may be seen the following entry: "John Stiles was baptized the five and twentie of December, one thousand five hundred and ninetic five." This John Stiles embarked at Plymouth, England, with a number of godly people from the counties of Devon, Dorset and Somerset early in 1630, bound for New England. Before starting they formed themselves into a church, with the Rev. John Warham as their pastor, and reached these shores May 30, 1630. They settled at Dorchester, Mass., remained there five years, and then came to Connecticut, settling again in Windsor, 1635-6. This was the first church founded in Connecticut, and quaint old Cotton Mather supposes Mr. Warham was the first preacher who used notes in his pulpit in New England. John Stiles was a member of this flock. During the Pequot war, in 1637, the people of the new village built a "palisade" in its center for refuge and protection. The old Stiles mansion erected just south of this defense, stands to-day in fair preservation as a historic relic. In it a son, John, was born, who in turn became the father of Isaac in 1697.

Isaac Stiles graduated at Yale college in 1722, and consequently was in the prime of his youth when he met the North Haven committee named. Just how the meeting was brought about we do not know, but that there was something in the young preacher

which attracted the sturdy settlers at once is apparent from the fact that within five weeks of his introduction to them they took the following action :

“Voted by y^e Society that they are soe well satisfied with Mr. Stiles ministry, with what they have already heard from him as that they now give him a call in order to his settlement in y^e work of y^e ministry among them.”

They also agreed at this meeting to give him 150£ for a “Settlement” to be paid at three general payments within the space of three years, 50£ a year, but carefully remembering their previous experience with Mr. Wetmore, they added this clincher to the “Call.” “—— Said sum or sums to be paid to him upon y^e conditions following: that, he settle among them and not varying from y^e articles of faith or church management agreed on at Saybrooke by y^e Rev. Elders of this government.”

For his salary they voted to give him “y^e sum of 70£ yearly for y^e first three years, and then to add to y^e above 70£, 10£ a year until it make 100£ and that to be his yearly salary, to be paid in money or grain at current prices.”

Flattering as was the offer it did not lead young Stiles to an acceptance. He continued to preach for them, however, and his star was in the ascendant. They called a special meeting in the following April, and reduced the prices of grain which might be offered in payment of the minister's rate, nine pence a bushel on wheat, and three pence a bushel on rye and corn, and also voted to give him his firewood, and with a further generosity which could not but have been pleasurable to the young candidate they declared “that they would add 50£ to the former settlement of 150£ voted in a former meeting.”

This proposition like the other failed to land their prize. The enthusiastic preacher true to his family training in discerning the signs of the times, made no haste to come to them but rather whetted their

appetites by delay until he thought himself strong enough to dictate his own terms of surrender. This he did in the following July just six months after receiving their first overtures.

"Y^e agreement between this society and y^e Rev. Mr. Stiles now follows: Y^e Rev. Mr. Stiles, after some proposals made to him which he did not see cause to accept, was pleased to make an offer to y^e society which was as follows: Namely! That if y^e society would give him for a 'settlement' the living that is Mr. Wetmore's, or one of equal value, and for salary 70£ yearly during y^e first three years and then to add 10£ yearly till it amount to 100£, and never to be less, and then y^e salary to rise in proportion to y^e rising in the List till it amount to 120£ annually, and this to be given me during my life, Extraordinary Cases excepted, and to be paid in money or grain at y^e prices stated in your last note, and also my firewood."

[The above written was proposed to y^e society, which they voted in y^e affirmative].

Thus preacher and people sealed a compact at last and the Rev. Mr. Stiles was ordained over them Nov. 11, 1724.

From 1724 to 1730 was a period of comparative calm in the parish history. The "provision of firewood" for their pastor occasioned some friction, and various methods were resorted to, to allay the irritation. In 1727 it was "agreed on by y^e society that y^e committee that is now chosen for y^e year ensuing shall have full power to leave so much money in y^e society rate as shall procure Mr. Stiles' firewood for y^e year ensuing provided that every man shall have liberty to bring a load of wood apiece; if they bring it on y^e day y^e committee shall set, and y^e committee to set a price on y^e said loads of wood."

The manuscript record made in 1730, and the last for a period of twenty years, as has been stated, reveals

that the parish, in common with the country, was affected by the financial wave of depression then rolling over it. Joseph Ives makes the entry, and it is just previous to his removal to Wallingford:

"At a meeting of y^e society January 13, 1730, agreed on by y^e society to give to Mr. Stiles one hundred and forty pounds this year and to continue from year to year as long as money continues under its present decay. But in case its value should rise, then to retract proportionally to its rise till it come to but 120*£*, according to our first agreement."

The Rev. Mr. Wetmore transferred his homestead (before mentioned) to the North-east society July 28, 1724, for the consideration of *£*280. It will be remembered the Rev. Mr. Stiles stipulated in his agreement with the society that he should have this property as his "settlement." Accordingly, with an eye to business the parallel of which is not often found, Mr. Stiles received a deed of the premises the same day he was ordained pastor of the church, to wit, November 11, 1724. The following is the text of the transfer:

Know all men by these presents that we Joseph Ives, Moses Blakesly and Ebenezer Frost——— chosen a committee by said society to make out and confirm according to the vote of said society to the Rev. Mr. Isaac Stiles, the house, barn and living bought of Mr. Wetmore by said society, pursuant to the trust reposed in us, for divers good causes and considerations us thereunto moving, have given, granted, aliened, conveyed and confirmed, and by these presents do fully, freely, and absolutely give, grant, alien, convey and confirm unto the said Isaac Stiles and to his heirs and assigns forever, (two parcells of land situate and lying and being within the bounds of said New Haven, with the dwelling house and barn standing thereon, being Third Division and Half Division land so called. which the said society by their agents bought of Mr. Wetmore, which land the said Wetmore bought of James Bishop and bounded as may appear," &c , &c.—

Though there was a score or more of pretty, demure maidens in the parish, anyone of whom would have added grace to a pastor's fireside, yet the heart of the young preacher even before the first

obeisance was made to him in North Haven, had gone out to sweet Keziah Taylor of Westfield. He was married to her early in the summer following his ordination, or in June, 1725, and she came at once to her new home, a stranger in a strange land. At this time she was twenty-three years old. She died as has been stated, in 1727, bequeathing to the world the greatest American scholar of the eighteenth century.

This was a sad blow to pastor, church and people. Three years passed and the widowed pastor brought home Esther Hooker of Farmington as the second mistress of his heart and the parsonage in October, 1728. With her he lived 32 years, she surviving him 19 years, dying in 1779, at the age of 77.

There is little or no evidence that the young minister in the first ten years of his pastorate concerned himself much about outside affairs. He did not take the Freeman's oath till 1731. In 1732 he was present at the council in Guilford called by order of the General Assembly to conciliate if possible the unhappy differences over the Rev. Mr. Ruggles, which had arisen there. He sided with the Ruggles' faction. In 1740 he was present for the first time at the meeting of the general association of the colony of Connecticut at Hartford. His first recorded entry into the arena of public affairs was made in 1741. At this time he took some part in the rather irritating controversy between the General association and the Rev. Philemon Robbins of Branford, caused by the latter's breach of courtesy at Wallingford. Mr. Stiles was an "Old Light" and sided with the Association.

In the height of the Robbins' episode the Rev. Mr. Stiles received an appointment to preach the "Election Sermon" before the General Assembly in Hartford at the May session. There was at this time a great deal of what might be termed religious restlessness in the colony. Beginning with the great earthquake which shook all New England in 1727, and

which calamity was intensified by the terrible mortality of 1734, thinking men began to look about for the causes of these fearful manifestations of Providence. It did not need a second glance to reveal the lowest tide of spirituality the church harbors had ever known. Says the venerable historian, Trumbull: "The forms of religion were kept up, but there appeared but little of the power of it. Both the wise and the foolish virgins seemed to slumber. Professors appeared too generally to become worldly and lukewarm. The young people became loose and vicious; family prayer and religion was greatly neglected, the Sabbath was lamentably profaned, the intermissions were spent in worldly conversations. The young people made the evenings of the Lord's day and after lectures the times for mirth and company keeping. Taverns were haunted, intemperance and other vices increased and the spirit of God appeared to be awfully withdrawn."

Alarmed by this survey, it seemed as if for common safety the people by one impulse commenced a return of their allegiance to the God of the colony, and from 1735 to 1740 the rain of heaven fell gratefully all over the land. About this latter date came the Rev. George Whitefield like a flaming comet athwart the sky. People flocked to hear him by thousands. Coming from the South (Charleston) by water he landed on the New England shore in Rhode Island in 1740, and thence swept on westward through Massachusetts and down the Connecticut valley like a whirlwind, gathering strength as he advanced. Under such an unusual excitement it was no wonder that some weak minds became unbalanced, and then as now, strangely became possessed with the idea it was their duty to preach, hence it was that a host of erratic exhorters and teachers with more wind than sense "sowed error, discord, jealousy and confusion in many of the churches."

Because of these latter results some of the leading preachers of the colony became bitter enemies of the revival. Among these was Mr. Stiles. Old school, "old light," true to his Alma Mater and conservative to the last degree, he was in no accord with the work in the land. It was perhaps for this very reason, because he gave no uncertain sound as to his position, that he was called on to preach the election sermon before alluded to. Says Trumbull of it:

"The preacher at the election (1742) was the Rev. Isaac Stiles of North Haven. He was a most bitter enemy to the work which God had been and was carrying on in the land, and to all the instruments of it. He gave himself great liberty to reproach them, (the revivalists). He compared them to Will with his wisp and Jack with his lanthorne, and pointed the artillery of heaven in a tremendous manner against them. The Assembly thanked him for his sermon and printed it with all the reproach and abuse of his brethren in the ministry and of other Christians which it contained."

The "Dana controversy" was another leading incident in the life of the Rev. Isaac Stiles. Lack of space forbids the recital of the difficulty here. It will be sufficient to say that Mr. Stiles was in sympathy with his fellow preacher. With his well known grit he went to Wallingford to ordain Mr. Dana, and Mr. Dana was ordained. For this energetic support he and his coadjutors were treated as "disorderly persons" by the Council and cut off from their fellowship.

THE HALF MILE.

About twenty years after the formation of the parish, or in 1737, the Congregational church had attained such standing under Mr. Stiles as to attract attention within a wide circle. Then men sought the gospel; now they wait for the gospel to seek them.

One of the first parties to knock at its gate for admission came from East Haven in the above mentioned year. They memorialized the General Assembly as follows:

"On the memorial of Samuel Jacobs, Daniel Finch, Benjamin Barns, Isaac Blakely, Nathaniel Hitchcock, William Rogers, Abel Smith, Joseph Molthrop and Caleb Hitchcock, inhabitants in New Haven, shewing this Assembly that they are settled within the bounds of the parish of East Haven on a certain tract of land called the Half Mile in the northeast corner of said society and remote from the publick worship of God in said parish; praying this Assembly to discharge them from the said East Society and annex them unto the said North Society in said town, so as to include the said memorialists and no other inhabitants, bounding so far south as to include Benjamin Barns' farm, and so eastward to the east part of said Half Mile, between Mr. Mathers and Abraham Hemingway's land and so north to Wallingford town line between Branford and said Half Mile, including all the lands east of said North Society within said bounds: Resolved by this Assembly that the said memorialists be discharged from said East Society and annexed to the North Society in said New Haven; and that the bounds above mentioned including the said memorialists be the bounds between the said East and North parishes above said."

The territory thus acquired is to a certain extent historic in that it was long a bone of contention. In 1643 the general court at New Haven sold to one Swain and others of Wethersfield a large tract of land on its western border called Tetokett, and later Branford, for about 14£. Certain stipulations, not pertinent here, accompanied the sale. The boundary lines were so indefinite that some six years later a disagreement arose between New Haven and Branford concerning the extent of the latter's purchase. This

matter was submitted to arbitration, but without satisfactory results.

Not to enter into an exhaustive account of the quarrel, it is sufficient to say that it was found at length that Branford claimed more acres than had been included in the original purchase in 1644. The settlers of East Haven were struggling at this time for recognition as a village, and were alternately being ground between the millstones of Branford and New Haven, but keeping up a good heart and making a bold showing both to New Haven (which seemed the chief aggressor) and the General Assembly, they so far succeeded at length as to force the settlement of the boundary lines to an issue, and Branford surrendered to East Haven in 1682 a strip of land on her west border half a mile wide, from the head of Furnace pond to the Wallingford line, a matter of ten miles more or less. New Haven demurred at this transaction, causing East Haven great expense, so much so that in 1707 the latter village sold six hundred acres of the lower portion of the "half mile" to raise funds to defend the suits her enemy was vexing her with. Again, in 1708, being badly in debt to the "Minister and Meeting house" (see Dodd) the village voted to sell the remainder of the half mile tract. It was bought by individuals for one shilling and eight pence per acre, and from the records it would seem that the "drawing" customary in the apportionment of "Division lands" was resorted to in this case to determine each applicant's section.

It is not improbable that some of the memorialists, perhaps all mentioned in the beginning of this article, were among the original purchasers of this tract.

To make the topography of this much disputed territory clear at this day, let it be remembered that when North Haven was made a parish in 1716 the north end of our eastern line began near the

present residence of Franklin Allen and continued almost on the magnetic meridian a little over five miles south to the house once owned by William Jacobs below the Bethuel Brockett place. This line followed the highway past the numerous residences of the Clinton family, coming out by the new Clintonville chapel: thence south a little west of the old turnpike toll gate at John Todd's, passing near Merwin E. Palmer's house and continuing on east of Bethuel Brockett's until the Jacobs place, as stated, was reached. (See county survey of 1856).

Such was the original eastern boundary. Now for the "Half Mile." Retrace your steps up the highway from the Clintonville chapel to the residence of Mr. Charles Smith. Here the line makes an abrupt turn to the east to a point on the top of "Smith rock" and thence across the river and meadows, running between the houses once owned by Deacon Thomas Smith and Ebenezer Smith. This line is exactly one-half mile in length. Formerly it passed directly through Mr. Charles Smith's house, but some twenty or more years ago this gentleman, in order to be wholly located in North Haven, had it changed to a few feet north of his dwelling.

At its eastern terminus turning south again it continues parallel to the old line about two miles, running east of Selectman E. C. Warner's residence until it comes near to Charles Palmer's, where it turns directly west one-half mile to the original north and south line.

Notwithstanding this much-contested tract was annexed to the parish of North Haven, its inhabitants still belonged to the town of East Haven and voted and paid all taxes there except the minister's and the school rates until the incorporation of the town in 1786, when the parish lines became the town boundaries, thus completely bringing the memorialists within our borders.

Of these memorialists, some were so worthy as to deserve more than a passing mention. Beginning then at the north end of the half mile was Abel Smith, the grandson of Thomas Smith, who, according to tradition, came to New Haven at four years of age with Rev. Mr. Davenport and others in the ship Hector. Abel built near the site now occupied by Lucius Smith. The family descent born there was Jude, Lyman, Alonzo and others.

Next in order came Isaac Blakeslee, great grandfather of Col. Henry M. Blakeslee of this village. This gentleman lived on the Evelyn Blakeslee place. He was a man of influence and held many responsible positions. His name appears on the early church catalogue. In 1750 he was on the First society's committee. In 1756 he was made a committee "to discourse with Rev. Mr. Stiles concerning his rate." In 1758 was on "Seating committee" of the church. In 1760 was again appointed to wait on the arbitrators "concerning Rev. Mr. Stiles' back salary." In 1763 was on "committee to lay a plan for school affairs." Also in matters pertaining to the secular interests of the parish he was equally prominent.

Samuel Jacobs lived near Merwin E. Palmer's house. He was the father of Ezekiel Jacobs who built the tall steeple of the old Congregational church.

Daniel Finch lived below the present residence of E. C. Warner and gave the local name of "Finch's hill" to a slight eminence in that section.

Benjamin Barnes lived on the site now occupied by E. C. Warner. But little is known of him except that the name of himself and wife appears on the early church catalogue.

Joseph Molthrop was the great-grandfather of Sereno Moulthrop.

The location of the Hitchcock family is uncertain. At present the only thing determined is that Caleb

was a member of the First society's committee in 1752, and on a committee to adjust the trouble that arose between the executor of the Rev. Mr. Stiles' estate and the parish in 1760. Lastly, William Rogers lived in the extreme southern portion, giving rise to that locality known as "Rogers' Mills."

Such, in brief, is the account of the "Half Mile" and the people thereon. It is doubtful if there were any other families than those mentioned, although there were other owners of the soil. A singular circumstance connected with those mentioned, is that no evidence exists in either of our cemeteries of their burial there.

The next accession to the parish was made in 1739. At the May session of the General Assembly that year the following resolution was passed:

"Upon the memorial of Nathaniel Goodyear, Enos Pardee, Theophilus Goodyear, Joel Monson, Samuel Peck, Isaac Johnson, Stephen Cooper, Anthony Thompson, Andrew Goodyear, Thomas Morris, Josiah Mansfield, William Payn, Jonathan Ives and Mary Gilbert, all of New Haven and belonging to the first society in said town representing their great distance from the place of divine worship in said society and the difficulties and disadvantages they labor under to attend the divine worship there, and moving to be annexed to the parish of North Haven in said town as per their memorial on file dated Feb. 26, 1739.

Resolved by this Assembly that the memorialists be, and they together with their families and estates, hereby are, released from the said first society and annexed to and united with the said North parish to be and remain of and with the said North parish until this Assembly shall see cause to order otherwise concerning them."

This company of people had settled in and around what is now the village of Centerville. No attempt has been made to locate their farms, as they only maintained an ecclesiastical relation with North Haven, and on the formation of the society in Hamden united with that as being nearer home, except in the case of the Goodyear families and possibly one or two others.

Of them, Joel Munson's name appears on the church records under the Rev. Mr. Stiles. He was on the First society's committee 1750-1. Burial place unknown.

Samuel Peck's name is also on the church catalogue, and the "widow of Anthony Thompson."

The Goodyears, Nathaniel, Theophilus and Andrew, were grandsons of Magistrate Stephen Goodyear of the New Haven Colony. Their father's name was John and the family mansion stood near the present Centerville hotel. Nathaniel was born 1690 and died 1752. He is buried in the old Cemetery at North Haven, and erected to his memory is one of the finest cut stones in the yard. His name does not appear on the church records (although such omission proves nothing, considering the negligence of the church authorities at that time). No ecclesiastical appointments seem to have been conferred upon him however, and it may be other affairs engrossed his attention.

Theophilus, his brother, was born 1698 and died 1757. He was commissioned a lieutenant in the state militia sometime previous to 1749, and promoted to be captain of the 8th Co. of New Haven in that year. In 1851 he was one of the number appointed to adjust the Rev. Mr. Stiles' salary, and was also on the "seating committee" that same year. Again in 1756 he was chosen to the latter office once more. Himself, wife and two children are buried with his brother Nathaniel, though much less taste characterizes their monuments. The large family of the late Bela Goodyear belongs to this line.

This accession, with that of the "Half Mile," must have added in round numbers at least a hundred church going people to the parish. Then there was the local growth of twenty years among the original settlers, so that the little 30x40 church became too small for its worshipers. Hence it is with no feel

ings of surprise that we find them at the door of the General Assembly at the same May session, which admitted the memorialists just mentioned, with the following paper :

“Upon the memorial of the inhabitants of North Haven society by their agent, John Granniss of said parish, shewing to this Assembly that the said inhabitants at their meeting in said parish May the 11th, 1739, did by their vote wherein more than two-thirds were in the affirmative, agree to build a meeting house for the publick worship of God in said parish, and praying this Assembly to appoint a committee to repair to said parish and to view the circumstances thereof and to affix and ascertain a place for said parishioners to build their meeting house upon. This assembly do appoint Capt. Samuel Hall, Capt. Thomas Miles and Mr. Gideon Ives to be a committee for the aforesaid purpose and to make return of their doings at this present session.”

This committee were all Wallingford men, and that they attended at once to the matters in hand is proven by the following report :

To the Honorable General Assembly now sitting in Hartford :

We, the subscribers, pursuant to an order from your Honours bearing date the second Thursday of May anno 1739, have repaired to North Haven society, and being assisted by a committee chosen by said society, have viewed and considered their circumstances and have fixed a place where the said society shall set their meeting house, which is about ten rods southward from their old meeting house, and have pitched down four stakes at the said fixed place where the four corners of said house shall stand. May, 1739.

SAMUEL HALL,	} Committee.
THOMAS MILES,	
GIDEON IVES,	

The above report of the committee is accepted and approved by this Assembly.

Had it not been required by law that permission to locate and build churches must first be obtained from the legislative authority, we should never have known where the original meeting-house stood nor when the second one was erected.

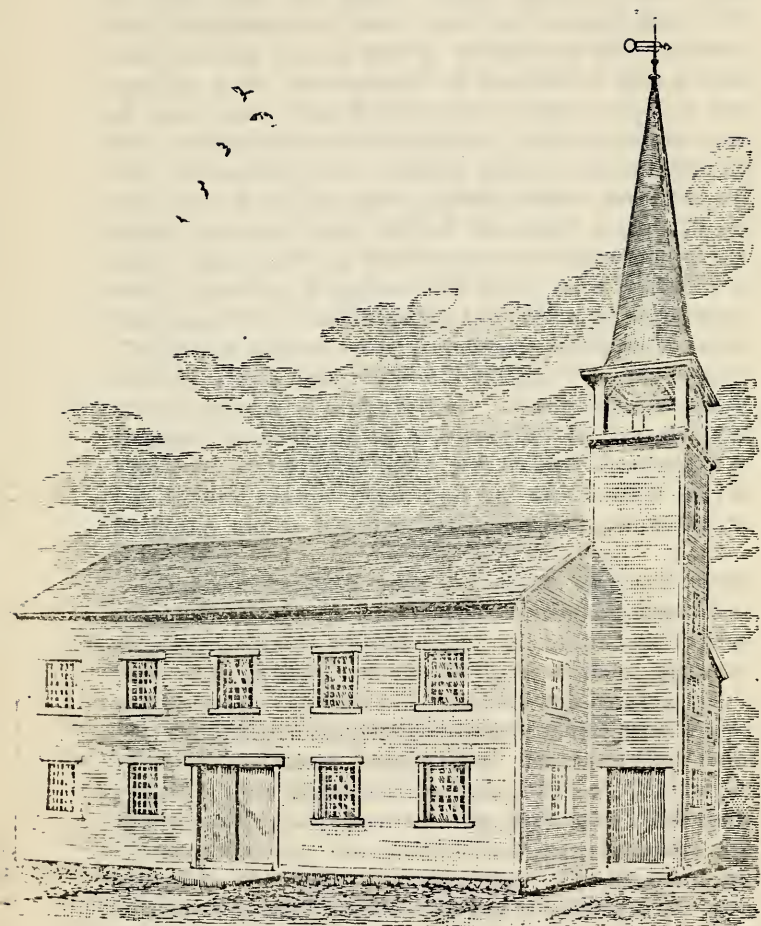
We may assume then that the building of this second meeting-house commenced in the summer of

1739. It was a different structure from its predecessor. It was erected during that unfortunate lapse in the society records mentioned and therefore much is not known which would naturally attach to an undertaking of such magnitude. Fortunately it was not taken down till 1835, and thus its reconstruction at the hands of many who once worshiped within its sacred walls is not a difficult task.

It stood, as has been said, about ten rods south of the original building. Probably no special reasons existed for its location on that spot other than it would be most convenient to all, at any rate the "four stakes were pitched," and there the foundations were laid, and there many of the stones remain to this day.

Whereas the old edifice faced the west, this fronted east, a change for which no cause can be assigned. It was a two story structure with a high roof, crowned with a "turrett." Its longest measurement was north and south, and its adjustment appears to have been very nearly on the magnetic meridian.

The main entrance, a wide double door, was on the east; on either side of this were two large windows on the first floor, and five in the story above. On the opposite, or west side, the windows were the same, the pulpit being placed over against the main door. At the north and south ends were also entrances. There were no vestibules. The main east doors opened upon a wide passage way extending across the meeting-house to the pulpit. This was the "broad aisle." On either side of it was a "square body." These square bodies were at first fitted with "seats" instead of "pews." In 1766 it was "Voted, that the two hindermost seats in the square bodies might be sold in order for erecting pews in their room; the prudential committee to sell the same at vendue and the pews to be built under their inspection." Again, in 1782, "Voted, that the two back seats in the square body each side of the alley be taken away and pews be built



SECOND MEETING HOUSE.

ERECTED 1739.

in their room the same fashion that the pews back of said seats are built." This goes to show that the introduction of pews into the "square body" of the meeting-house was a matter of slow growth, though it is the opinion of the writer that a row of such pews was built at the outset next to the walls around the entire building. In later years—1802—all the seats in the "square bodies" were taken up and pews built in their places; there were ten of these then on either side of the main aisle. These latter were built at the expense of the society, but the impression is gained that pews built previous to this time were constructed at the cost of their owners. They were erected after a common pattern and ornamented with a light "spindle railing" on the tops of the partitions. Through these railings the undevout children made faces at one another in prayer time. The floor of the side pews was raised some eight or ten inches higher than that in the middle of the building, and a narrow aisle afforded admission to every seat.

There was a gallery on the north, east and south sides, the stairs to which were in the northeast and southeast corners respectively. At first a tier of pews was built entirely round the rear of these galleries with two rows of seats in front for the singers, but in 1787 the pews in the side galleries for some reason were removed and seats substituted. Those in the "front gallery" were allowed to remain. The middle one in this section was known as "the high pew" and there irreverent youth were wont to congregate unless dispersed by the vigilant tythingman. The first and second rows of seats around the entire gallery front were reserved for "ye singers." Back of them, on the sides particularly, were other benches whereon the people might sit, which, in the case of the south gallery, were reserved for the males, and those opposite for their fair neighbors; and it was considered a "disorder" for

any of either sex to be found outside of their allotted places for ever so brief a period.

The pulpit for that day was something of an elaborate affair. The platform surface was limited, but it was placed high above the people, and attracted attention because of its conspicuousness. The front was adorned with long sunken panels terminating in curved tops. The desk was plain, made in three parts, with the middle section elevated above the others; in its rear and a little above the preacher was the middle window of the second story. Over the pulpit hung the "sounding board." This was the most pretentious piece of workmanship in the meeting house. It was cone-shaped in appearance, with a very symmetrical curve to its lines; the bottom was flat and the top was surmounted with a brass ornament. Altogether it is related that with the venerable figure of Dr. Trumbull in the desk the whole appearance of the pulpit was second to none in New Haven county. At no time in the history of this meeting-house was a chimney attached to it. At first there was no stove. It is claimed for Anson Blakeslee that he was the daring parishioner who first set up an airtight wood burning arrangement in his pew, and ran the pipe out of the nearest window. After that two immense stoves were located at the foot of each flight of gallery stairs; the smoke pipes from these led to a huge sheet iron drum suspended high in the body of the church over the worshippers' heads, and from thence to the roof. The communion table was a plain wooden affair hinged to the front of the pulpit and let down when not in use. In front of this were the deacons' seats facing the broad aisle.

There was a complicated frame-work of timbers and braces in the finish of the ceiling, but a description without the aid of a diagram, would be unintelligible to the reader. The turret was built after the usual

fashion in that day, with its roof surmounted with a short staff topped with a vane. This was the vane which became disarranged in 1766 and fell off its perch. The records would have us believe that one Samuel Todd was in some manner connected with its dethronement; as witness:

"Voted that the vane should be mended and up again; the Society Committee to settle with Samuel Todd for Damnifying the Vane and if they cant settle that affair to their minds without, they are empowered to prosecute said Todd in the Common Law."

The presumption is that the audacious Todd repented him of his rashness and 'settled,' as there is no reference to a justice court about that time.

The interior of the turret was not furnished with a bell until 1762. Previous to this the drum had summoned to public worship, and it was used as a means of warning meetings of the society for several years thereafter. In 1767 it was declared

"That for the future the method of warning the Society Meetings shall be by beat of the Drum on the place of Parade and making Proclamation at the North and South ends of the same with an Audible Voice of the Time and Place of Meeting at least five days before said meeting."

It is probable the bell was a rather light one, for when they had built the steeple to their church, as we shall presently see, they clamored for a more noisy messenger to be placed within it. They called a special meeting for this purpose in October, 1799, and declared their official sentiments as follows:

"Voted—That it is the mind of this society to get a new bell.

Voted—That the committee for that Purpose have Power to Dispose of the old bell towards getting a new one.

Voted—That the new bell shall not weigh more than Eight Hundred weight nor fall short of seven hundred and one half.

Voted—That Joshua Barnes, Peter Eastman, Levi Ray, Joseph Bradley be a committee for getting the bell.

Voted—That the committee shall obtain a bell warranted for one year.

Four days after this meeting they very politely inquired of one of the most prominent citizens his written opinion in the matter. This gentleman's reply was as follows :

North Haven, October 29, 1799.

Society's Committee:

Sirs—In answer to your Billet of the 25th instant wherein the societies committee desire my advice in procuring a new bell—my advice is not to have another bell procured, believing the old bell adequate to all the purposes for which we want a bell—as to my assistance in procuring a good one, I pretend to be no skill in the matter.

Yours to serve,

JOSEPH PIERPONT.

Doct. Joseph Foot,

Clerk of the Society's Committee.

Notwithstanding this a new bell was procured. It is a tradition that the people brought silver dollars in profusion and had them melted into its material and that thereby the tone was much improved. Most people have the impression that the present bell of the Congregational church is the same in substance with that of the old church. That is not true. The present bell does not contain one ounce of its predecessors' metal.

No reasons are anywhere assigned why a steeple was not placed on the meeting-house at its erection, and more than half a century passed away before such an adornment was added. The first action was in March, 1798, when the parish voted "That we will build a steeple to the Meeting House," and a committee was appointed to procure estimates and subscriptions for the same. This committee labored for nearly a year and reported at a meeting in January, 1799. At this time it was voted:

"That we will give Joel Thorp two hundred and ten pounds for building a steeple to the Meeting House agreeable to the

instructions given by the committee appointed for that purpose; he is to compleat said steepel by the first of October next."

Something occurred to annul the contract between Joel Thorp and themselves, for we find a special meeting called three weeks later, whereat a committee was appointed "for the Purpose of building the Steeple" with instructions "to get it done in the cheapest and best manner they can either by agreeing with some one or setting it up at vendue."

To illustrate the business methods of that time there is here given the contract finally made for the erection of this steeple :

"Know all men by these Presents that we, Ezekiel Jacobs, and Asa Thorp, and Thomas Smith of North Haven, in the county of New Haven, for the Consideration of Five Hundred Dollars received to our full satisfaction, are held, and firmly bound unto Joshua Barnes, Peter Eastman, Levi Ray, Titus Bradley, Joseph Bradley, Thomas Smith, Joseph Foot of North Haven a Committee for the Society to transact the business relative to building a steeple; in the sum of Five hundred dollars lawful Money to be paid to the above named committee, their Attornies, or Executors, or Administrators, to which well and truly to be made We bind ourselves, our Heirs and Executors and Administrators firmly by these presents.

Signed with our hands and sealed with our seals.

Dated at North Haven this 8th day of February A. D. 1799.

The conditions of this obligation are such that whereas we the above bounden Ezekiel Jacobs, Asa Thorp and Thomas Smith have undertaken to build a steeple of such dimensions as specified in certain Draught in the possession of said above named committee and to complete and finish the same in a handsome and workmanlike manner. The committee delivering the timber hewed, finishing the stone work, finding the iron work for the bell frame and entertainment for a sufficient number to raise the Steeple. Everything else necessary to completely finish said steeple to be found at our expence and the work to be handsomely finished and every part completely done. Painting, Lightning Rod, Hanging the Bell, &c., &c.

If therefore the above named Ezekiel Jacobs, Asa Thorp and Thomas Smith shall fulfil the above conditions to the satisfaction of the committee, then this obligation to be null and void, other-

wise to stand and remain in full force in law. Said steeple to be completed by the 20th October, 1799.

Signed, Sealed and Delivered in the presence of

Thomas Cooper,
Giles Pierpont,
Oliver Todd,

Ezekiel Jacobs, [seal]
Asa Thorp, [seal]
Thomas Smith. [seal]

Truly a formidable document. Both the contracting parties proved equal to the emergency and the lofty spire, the envy of all the neighboring churches, became a noted landmark for many miles around.

It was built from the ground, no provision for extra weight having been made in the roof of the meeting-house. It stood at the north end and the foundation was about 12 feet square; it was carried up in this manner a little distance above the peak of the roof, where it terminated in the "bell deck." This belfry was of very open construction, a light ornamental railing guarding its outer edge, and heavy posts rising through the floor, on which the lofty steeple was set. The interior of this tower was unfinished except as a rough board floor was laid in the lower story. A narrow door, seldom used, opened on its east side. There were four windows, one above the other, on its north face, and four flights of ladders were used in it to reach the belfry. Except as a foundation for the spire it was a waste of room and material, but then, the spiders enjoyed it, and it is said the webs they wove in its tenantless interior were something wonderful in quantity and quality.

The spire was much taller than the present one and was surmounted with a lightning rod, a gilded ball, and the old vane. Tradition tells us it was painted by Martin Moulthrop and Captain Timothy Andruss, and that the former gentleman signalized himself on this occasion, by sitting astride the vane and revolving himself at that dizzy height, to the great scandal and horror of the lookers-on.

The exterior of the meeting-house was clap-boarded and painted white. The interior was plastered and the wood-work was painted white with a bluish tint. The pulpit was colored with mahogany stain. For some distance around the east door the ground was paved with rough stones, and the large semi-circular steps made easy the ascent into the sacred edifice.

Such is a fairly accurate description of the ancient meeting-house as collated from those contemporary with its last days. It was a notable building—it had a notable history, and it left a notable influence behind it. It was in truth and usage a veritable “meeting-house.” It was as well the theater of many a worldly conflict, as the gate of heaven. It was completed in 1741, but of its dedication, if there was one, no record remains. (Its actual dimensions, according to President Stiles, were 65 feet long by 44 wide).

On the occupation of the new building there was no further use for its predecessor. Unlike modern wants, a “chapel” was not conceived to be an indispensable necessity, and the old edifice, though of only twenty years’ existence, became, in a measure, worthless. It was probably sold to the Rev. Mr. Stiles, for the roof covers to-day the barn on which it was placed a hundred fifty years ago, on the premises now owned by Henry D. Todd.

There is no building or part of a building in the town that approaches this roof in age. The nearest kin to it is a small one-story tenement standing on the Evelyn Blakeslee estate and once the property of Isaac Blakeslee, a humble building which enjoys the rare distinction of having stood in four different towns without being once moved, to wit: It was built on land owned by New Haven, New Haven sold the land to Branford, Branford sold the same to East Haven and East Haven sold to North Haven in the “half mile” division, as has been related.

The perusal of the parish records, on their resumption in 1750, is a series of surprises to the reader by their frequent allusions to committees raised for the purpose of adjusting the Rev. Mr. Stiles' salary, and confusion is further increased when the following is found written in 1751:

"Voted by the Society that they are willing to lieve it too indiferent Men to say what y^e revd Mr. Stiles ought to have for y^e year past, and also for y^e present year. A Committee was Chosen to Choose a man to judge how much Mr. Stiles ought to have; namely, Sergeant Isaac Blakeslee, Captain Sackitt, Captain Goodyear, and if y^e man whom y^e Revd Mr. Stiles, and this Committee shall choose cannot agree then these two are to choose the third man."

On the surface this savors of "strained relations" between pastor and people, but nothing of the kind existed, at least, not then. It arose from the overwhelming depreciation of the paper money of that time. The value of the currency was so uncertain that no contract could be entered into with any confidence. Referring to the year 1750, the society voted Mr. Stiles 550£ old tenor, for his salary the past year. Some difference, this, from the 120£ agreed upon yearly at his settlement. What had caused this more than four-fold increase? The vain hope by the State authorities that the lavish issue of paper money would relieve the necessities of the people and provide for all their wants! Never was there a sorrier mistake!

In 1710 an ounce of silver bullion was worth eight shillings in paper money, but in 1745 so much had the currency been inflated that it took thirty-five shillings in paper to equal an ounce in silver, and in 1749 sixty shillings to do the same. No government could long exist at such a rate; this was "the pace that kills," and the State authorities finally awakening from their splendid dream, began to be alarmed at the gulf yawning before them. Says Dr. Henry Bronson in his admirable essay on the currency of Connecticut: "Trade was embarrassed and the utmost

confusion prevailed. All values as measured by paper were uncertain. The public mind was demoralized, so to say; public and private justice was forgotten. Doubt and suspicion took the place of confidence and men were afraid to trust one another."

Such a state of feeling as just described did not exist when Mr. Stiles' meeting-house was building. The reaction was not apparent then, nor till half a dozen years thereafter, "but when it did come, when the bubble burst, when it was sought to return at once to a specie basis, then the woe began for North Haven as well as for all Connecticut and her adjoining neighbors."

The following exhibit of the Rev. Mr. Stiles' salary, as voted him by his society for a few years, will somewhat illustrate the status of money at that time.

Between 1730 and 1750 (record missing) his parish had been gradually increasing his compensation as money depreciated, as follows:

- 1750, 450*£*, O. T.
- 1751, left to arbitration.
- 1752, 700*£*, O. T.
- 1753, 800*£*, O. T.
- 1754, 800*£*, O. T.
- 1755, 850*£*, O. T.
- 1756, 60*£*, proc. money.
- 1757, 60*£*, lawful.
- 1758, 60*£*, bills of public credit.
- 1759, 60*£*, bills of public credit.

But we were not alone in this experience; it pervaded the State and affected every business transaction of whatever nature or magnitude.

In 1756 occurred that remarkable exhibition of financial gymnastics of which Connecticut men now speak in low tones. No one likes to contemplate the foul way in which she, through her General Assembly, besmirched herself in the repudiation of her bills of credit. She redeemed about one-ninth of their face value and coolly repudiated the remainder. Procla-

mation, or "Prock Money," was issued, of which it took in some instances eleven shillings of the old tenor currency to equal one shilling of the new, but in the case of Mr. Stiles (see table) it must have taken over fourteen.

Says Dr. Bronson of this act: "Connecticut in discarding the currency she had herself established, and repudiating her obligations, pursued a practical and practicable course. She lay down in the furrow and declared she could not pay. It was easier, and under the circumstances wiser, to wipe out and begin anew. There can be no shock when nobody pays."

Thus it came about that everybody was practically bankrupt, and yet, strange to say, everybody started in anew on a hard money basis as though fortunes had not been made and wrecked, and the procession of business moved on again.

THE MT. CARMEL PETITION.

Whatever peace the parish prided itself upon was suddenly overthrown one May morning in 1757 by an incident calculated to vex its soul. Quoting from the colonial records:

"Upon the Memorial of Daniel Bradley and others. The inhabitants of the north part of the First Society of New Haven, showing that they live at a great distance from the public worship in said society; pray to have a Committee appointed to view the circumstances of the memorialists and if they shall think it meet and best, make them a distinct ecclesiastical society as by the memorial on file more fully appears."

The Assembly respectfully considered this memorial and gave the petitioners a committee of three persons with instructions to repair to the north part of New Haven (Mount Carmel) and after hearing all parties interested, make report at the following October session.

The fall sitting of the Assembly was called the second Thursday in October, or the 13th. On the

10th of that month the North Haven society held a special meeting and

"Voted, That Capt. Samuel Barnes be agent for this Society at the Assembly in October instant to oppose the memorial of the inhabitants of the northern part of New Haven First Society who pray to be made into a distinct parish, in that they are about to include divers families belonging to this society, whereas we were never notified of such doings, nor do we think it best they should be set of. Voted by y^e society that they will bear the charge."

But Captain Barnes was not diplomat enough to flank the petitioners, and they went home carrying in their hat the General Assembly's permission to form a separate organization, under the name of the "Mount Carmel Ecclesiastical Society," and a decree defining the boundaries thereof.

When the newly born Hamden parish came to take an inventory of their recently acquired real estate, they suddenly discovered they had not enough territory on their northeast border and hence they prepared another memorial to the Assembly in the spring of 1757 "praying to have certain enlargements made, or a committee to view, etc., as more fully appears on file, &c." The Assembly gave them another committee of three, and instructed this body that the parishes of New Haven and North Haven must be notified to appear before them if they chose when the hearing was held.

Previous to the appointment of this latter committee, the North Haven society called a special meeting May 11th (day of the sitting of the Assembly) and arrayed themselves in war paint as follows:

"Voted by this Society that they were utterly unwilling to part with one Inch of Land that Does now or did belong to this Society, and being Cited by the Inhabitants of Mount Carmel to appear at the General Assembly if they saw Cause, to object against their having their Request granted in a Memorial they were about sending to said Assembly. This Society looking upon it as highly unreasonable that they should have said Request granted, have by a Vote chose Ensign Dan Ives their Agent to

oppose them in the matter of said memorial to the last extremity at the General Assembly now held at Hartford."

Some time during the summer these committees all met and a hearing was had, whereat Ensign Ives so vigorously "opposed to the last extremity" the further encroachment of the Mount Carmel people that North Haven this time won the victory. The legislative committee rectified some minor matters concerning the boundaries and reported "said parish ought not to be enlarged as prayed for." Thus the matter ended. The Mount Carmel society perfected its organization, and as a matter of course drew into it many families in that vicinity who hitherto had cast in their fortunes with that at North Haven.

As an illustration that misfortunes rarely come singly, in the spring of the same year the Rev. Mr. Stiles sued his society. Here follows the record:

"March y^e 31-1757.

At a meeting of the society warned by the committee, the occasion of this meeting was that the rev'd Mr. Stiles sued the society. Voted—By the Society that they will give y^e Rev. Mr. Stiles Seventy Pounds Lawful Money for y^e past year and also Seventy Pounds yearly so long as he shall continue our Minister and also his firewood, on condition he fling up the old bargain—Voted by the Society that Sergeant Jessie Blakeslee and Sergeant Ebenezer Frost be a committee to answer this writ—Voted by the Society that they will pay the committee for their trouble—Voted by the Society that they will have one attornee."

Evidently Mr. Stiles would not accept the 70^s and "fling up the old bargain," for reference to the schedule before given, shows only 60^s paid. Moreover in a receipt signed by him for his stipend for 1756, which was 60^s, he makes use of the words, "in part of my rate due," thus signifying in his estimation that a balance still remained unpaid. Without doubt the "hard times" mentioned was responsible for this dispute. The issue may have arisen over the shifting value of the currency, or the parish may have been really in

arrearages from the very necessity of things. There is no copy of the writ, and nothing to indicate the suit was ever called, for Mr. Stiles died suddenly in 1760. His son, Isaac, was appointed administrator of his father's estate, and in settlement of the property made demand on the Society for an accounting. A committee was appointed forthwith with instructions "to settle that affair with him either by leaving of it to referees, or some other way to have it settled." No further allusion is made to it.

It is with reluctance that one approaches the closing years of the life of this servant of God. Reluctance not because he wavered, or proved unfaithful to the interests committed to his trust, but because the skies of his declining life became so overcast as to cause a perceptible chill in the air.

For three or four years previous to his death storm clouds which would not dissipate had been gathering in the parish horizon. It doubtless can be said that the overt act which more than anything else caused the censure of his people was the judicial action which he saw fit to bring, in 1757, to recover his arrearages of salary.

In addition to this came his attitude taken at the ordination of Mr. Dana a year later, and what had previously been but sullenness and disaffection now broke into an angry roar, and the tempest with all its fury was on. No one reading the struggle between the "Old Lights" and "New Lights," on that battle-ground in Wallingford, can but wonder that a shred of godliness remained to deck the souls of the vehement leaders in that controversy. The unmistakable drift of a part at least of Mr. Stiles' church was in the direction of "New Light," while its intrepid and vigorous leader adhered to the old way.

Let no one hastily censure this brave man for his devotion to duty. As with all conscientiousness he saw the right, so with all his vigor he fought for it;

less would have made him a coward, more he could not do. It does not seem to have been a time of much spirituality. The distractions of the country, the increasing inroads of the Church of England, the waning vigor and energy of the preacher, the entry of a new generation on the stage of life, all proved harrassing agencies to the gospel peace which had been enjoyed for more than a score and a half of years. When all these united forces became arrayed against Mr. Stiles, there was no more hesitation; his resignation was boldly demanded. Curiously enough, Pres. Stiles has preserved to us the names of the signers to that petition.

May 27, A. D., 1760.

Signers against father Stiles.

Christopher Todd, Captain Ives, Daniel Bassett, Abram Bassett, James Bradley, Joel Bradley, Moses Bradley, Demas Bradley, Obediah Bradley, Zuar Bradley, Samuel Tharp, Joseph Turner, Phineas Clark, jr., Samuel Mix, James Heaton, and five single young men.

Also under the classification of "Secret Malcontents" he records these:

Sergeant Tuttle, William Tuttle, Aaron Blakeslee, Seth Heaton, Theophilus Heaton, Joseph Bishop.

Of this latter class Mr. Seth Heaton may have been a secret foe at first, but that he found his tongue later with surprising volubility, we infer from the charming frankness with which the worthy doctor writes:*

"Seth Eaton told father he was not fit for the ministry; upon which father replied he had been judged fit by the best ministers around who ordained him, and mentioned their names" (see account of his ordination), and then in these pathetic words he adds: "Mother Stiles tells me that this application of the aggrieved Brother to Father was just before his death, when they desired him to call the Council to dismiss him from the ministry."

*See "Itinerary."

Of these petitioners the first three were the ones who, in an official sense carried weight. The strongest among them was Captain Dan Ives. Next to him came Daniel Bassett. Both these men were young, but able and held life long positions in the parish. Abram Bassett, James Bradley and Phineas Clark were old men, who had filled official chairs when Mr. Stiles' pastorate commenced. Zuar Bradley later became a tory in the War of the Revolution, and had a portion of his property confiscated therefor. Some of the others held minor positions, but it does not appear that they were persons of great influence.

To return. Suddenly one May morning in the midst of all this agitation, the startling exclamation passed swiftly from parishioner to parishioner, from friend to foe, "Mr. Stiles is dead!" The bell began to toll, and the pale, tremulous lips of many a rugged man were suddenly smitten dumb. It was not accounted in that day that grief could break the human heart. Perhaps Mr. Stiles was beyond this, but nevertheless the bolt fell without apparent cause and he was not.

On Sunday, May 11th, 1760, he preached with his usual animation—on Monday he visited some of his parish—on Tuesday he was taken ill—he died on the morning of Wednesday, and his funeral was attended on Thursday, the 15th.

The following letter of condolence was sent to Samuel Sackett, Esq., of North Haven, and to Thomas Cooper and Isaiah Tuttle, deacons of the church in said North Haven:

The association of New Haven County regularly convened at Guilford May 27, 1760.

To the Church of Christ in North Haven send Greeting:

BELOVED BRETHERN:

We being surprised with the awful and melancholy News of the Decease of your late Rev'd Pastor, do hereby signify to you our hearty Condolence and Sympathy. We are heartily concerned

for you as Sheep without a Shepherd. We pity you in your destitute and bereaved state and trust that we shall be waiting daily on the great Lord of the Harvest that he would in his own due time send a Laborer into that Part of his Vineyard to feed the Flock and break the Bread of Life unto you.

Brethren, our Bowells are towards you in this bereaved and broken state. And as you are a Church associated with us we hope there will be no Backwardness in any of us to advise and help you for your Good. And as we look upon it our duty to take a fatherly care of you, so we would signify that we have heard Mr. Dana is expected to preach among you, on which we would observe to you that he being under Censure and not allowed to preach in these consociated churches, it cant be well accepted by them that he be admitted to preach with you. We trust you will take no irregular steps to hurt the common interests of Religion or make Difficulty among yourselves and as we would hope you will act agreeable to the Gospel and the Rules of Ecclesiastical Constitution, so we shall be ready to afford proper assistance as far as lies in our power. Believe it brethren, we are concerned for your welfare and desirous to promote your Peace and Edification, so recommending you to the Great Shepherd of the Sheep, we are your Friends and Servants for Jesus' sake.

Signed in the name and by the order of the Association,

WARHAM WILLIAMS, Scribe.

Thursday, May 15, 1760, was the day chosen for the burial of Mr. Stiles. Why it followed so soon on his death is not known. The Rev. Chauncey Whittlesey, pastor of the First church in New Haven, preached the funeral sermon from the text:

"Your fathers, where are they? and the prophets, do they live for ever?"—*Zechariah*, 1: 5.

From this discourse we are enabled to gain a contemporary's estimate of the man. Mr. Chauncey says: "He was evidently actuated by a religious fear of adding unto or taking away of the Words of the Book of God—he was an able minister of Jesus Christ—he was naturally facetious, but never spoke with lightness of his work—possessed uncommon talent in addressing the passions—was a Boanerges when aroused, etc.

Referring to some confidence which existed between Mr. Stiles and himself, he further says:

"His constitution he was sensible was much impaired—he apprehended the time of his departure was at hand—he spoke with grief and tenderness of the unchristian spirit of some among you who had lately attempted to disturb the Peace of the People, and of some of whom he expected better things."

There is little of smoothness and polish in Mr. Chauncey's address, compared with many of the eulogies of the present day. His vocabulary was not rich in dainty words nor did his thoughts find expression in sentimental phrases, but rather in plain, vigorous language, which modern ears might pronounce somewhat rude and dissonant, did he dignify the occasion and declare the lesson of the hour.

Two weeks later, or on Sunday, June 1st, the Rev. Theophilus Hall, of the church in Meriden, preached to the pastorless people. His address has been carefully preserved and bears on its title page the following imprint :

SERMON :

Delivered at North Haven,

June 1, 1760,

In a Time of Mortality Among Them.

Published at the Desire of the Bereaved Family and a Number of the Hearers,

by

THEOPHILUS HALL,

Pastor of the Church in Meriden.

Of Mr. Stiles Mr. Hall says : "He was sound in the faith; exemplary in life; lover of God, of good men and his own people; charitable to those who differed with him; enriched with Humility, Uprightness, Honesty; patient under the later trials of his life; fed his people not with empty speculations, nor any human invention, but with the sincere milk of the Word; he set his face like a Flint against the sins of the times; he was a great textuary; possessed of a lively imagination, a voluble tongue, and flow of words; his gestures easy; his voice grave and pleasant; his fame is in all our churches."

Mr. Hall was plainer spoken than was Mr. Chauncey in his allusions to the hard treatment of Mr. Stiles by his brethren in the ministry [referring to the Dana matter] and also to the attitude of the dissatisfied ones of the church, for concerning the latter he uses this significant language, "and when I was at the funeral one not of this place heard said at the Grave, 'Now the Bone of Contention is taken away.'"

Mr. Hall's discourse, before alluded to, consisted of two parts. This, with Mr. Chauncey's address, was published immediately after delivery and circulated through the parish. The only copy known to the writer is in Yale University library. It was printed by subscription and the following list of names will be of interest as showing who stood by his memory when the grave had covered him:

Stephen Goodyear,	Samuel Atwater,
Andrew Goodyear,	Dan Carrington,
Jonathan Alling,	James Ives,
Stephen Cooper,	Samuel Ives,
Joel Cooper,	Joshua Ives,
Ezra Stiles,	Lemuel Bradley,
Isaac Stiles,	Jason Bradley,
Ashbel Stiles,	Joseph Pierpont,
John Dolbear,	Eleazer Todd.

The following families comprised the population of the parish when it first came to be recognized in 1715-16. The list is taken literally from Pres. Stiles' papers:

Families in North Haven A. D. 1715.

Samuel Sanford,	Ebenezer Frost,
Deacon Todd,	Capt. Sanford,
Thomas Beach,	—— Humbertson,
Thomas Humeston,	—— Thorp,
Thomas Sanford,	Thomas Jacobs,
Theophilus Eaton,	Samuel Jacobs,
Seth Eaton,	John Barnes,
Capt. Granniss,	Israel Barnes,
Moses Brockett,	John Cooper,
Samuel Brockett,	Mahal Todd,

Families in North Haven, A. D. 1715—*continued*.

Thomas Barnes,	Simon Tuttle,
Dan Barnes,	Nathaniel Tuttle,
William Tuttle,	James Bishop,
Joseph Clark,	Samuel Bradley,
Stephen Clark,	Joseph Bradley,
Lawrence Clenton,	Deacon Ives,
Capt. Ives,	Elihu Yale,
Phineas Clark,	Dea. David Yale,
Ebenezer Ives,	Sergeant Turner,
Joseph Cooper,	Thomas Ives.

This list, on the basis of five persons to a family (a safe average in that day) would make the total number of inhabitants about two hundred. The Rev. Mr. Stiles saw this small band increase before his death to one hundred seventy-five families, or more than one thousand people. The period then between 1715 and 1760 must have been the banner age of the town so far as increase in population was concerned. At no time since has anything like such growth been known. In 1870 the population in round numbers was seventeen hundred seventy, an advance say of eight hundred, but it took one hundred ten years to accomplish this, whereas in the former case the same increase occurred in forty-five years.

Of these one hundred seventy-five families twelve were Barns, ten were Brocketts, ten were Blakeslees, fifteen were Todds, eleven were Tutttles, seven were Bradleys, five were Ives, five Humastons, six Thorps, five Eatons and Heatons, etc., etc. The balance was made up of Coopers, Sanfords, Bishops, Turners, Clarks, etc., etc. Of the new comers were the families of Bassett, Pardee, Smith, Mansfield, Beach and a few others, but they bore a small proportion to those town born during this fruitful period.

Of Mr. Stiles' home life no mention has been made. Its influence can best be traced in the long line of his posterity. He married, in 1725, Keziah Taylor, of West-



F. J. G. 1864

Chas. S. Titus

field, Mass. She died December 4th, 1727, leaving an infant son Ezra. His second wife was Esther Hooker of Farmington, Conn., whom he married in October, 1728. She survived him nineteen years. In all, eleven children were born to him—Ezra, Isaac, Kezia, Ashbel, Ashbel, Esther, Job, Esther. Job, Ruth, Lucy. Kezia married Basil Munson of Mt. Carmel; the first Esther died in infancy; the second Esther married Lemuel Bradley, also of Mt. Carmel; the first Ashbel, both Jobs, Ruth and Lucy, died young; Ezra was absorbed in his studies, and Ashbel 2d fell into evil hands, lost his patrimony and moved away. Thus no one was left but Isaac, and from him descends the North Haven branch. The latter had a son, Isaac Clark Stiles, who in turn had Laura, Lucina, Isaac, Eunice, Zophar, Horace, Ezra and Hervey, whose descendants are living within the present century and can be recalled without enumeration.

Mr. Stile died possessed of considerable means for that day. To the "living" which his society gave him at his settlement, he added from time to time adjoining property, till at his death his estate was appraised, in round numbers, at £1,600. His main farm consisted of about two hundred acres and lay in nearly a square. Beginning at the "Pine Trees" at the southeast corner of Pierpont Park, the line was bounded north on the old "Market Place" and ran directly to the river, thence three-quarters of a mile south, thence east a half mile and more, and then north to the pines again. There was other real estate besides this.

His library, a catalogue of which is preserved, was appraised at £11 8s. 8d. Of this, Rev. Mr. Trumbull purchased about fifty volumes; President Stiles took a large number, and it is supposed the remainder was either divided or sold. With the exception of a Latin Testament now in the possession of the Hon.

Ezra Stiles' family of the third generation from the reverend preacher, not a volume of his can be found in the town to-day.

His successor, the Rev. Benjamin Trumbull, had a kindly word for him. Says the worthy doctor: "He was well versed in the Scriptures—had a natural gift of elocution, and was a zealous engaged preacher."

The testimony of his first son also supplies an additional trait of his character, for, writing some years after his father's death, President Stiles says: "Rev. Isaac Stiles was a plain, outspoken preacher, if we may judge from the following: Once on a time, during intermission on Sunday, he saw one of his congregation stealing his melons. In his afternoon sermon he referred to this incident in a manner somewhat personal. After treating of the particular sin of theft, said he: 'no longer than this Lord's Day noon (pointing to a person in the gallery) I saw you John Johnson, thou son of Belial, thou child of the devil, enter my garden and steal my melons.' Such directness of expression could have left no doubt in his hearers' minds as to his opinion of John.

There is extant another letter, also written by his son, ten years after his father's death, in which occurs this remarkable passage: "There is a sin unto death; that sin my father sinned in opposing the New Light—this is imputed to me—and in this life it is never to be forgiven."

Thus passed from the stage of life he who had been no second-rate personage thereon. He was the first of his name and blood that attained a liberal education in America. Human forecast designed him for a weaver's profession and he achieved great proficiency therein, but God had other and nobler plans for him, though weaver indeed he was of that rare and beautiful robe of righteousness which he strove so many years, by the help of his Divine Master, to induce the world around him to accept and wear

There could not have been much that was attractive in the landscape of the cemetery where Mr. Stiles was laid. We must think of the surroundings as rude in the extreme, yet he was no stranger to the place. Eight times had he stood there on the occasion of death in his own family circle. His first wife preceded him thither thirty-three years, then six children followed, and lastly his venerable father. Of the funeral of the latter Pres. Stiles writes:

"My father said at the grave this was the seventh parental burial he had attended; two wives of his father, the fathers and mothers of his two wives (Kezia and Esther), and his own father."

The following is a list of the ordinations in which Mr. Stiles assisted during the period of his ministry.

MADE THE LAST PRAYER.

- Rev. Samuel Hall, Cheshire, 1724.
- Rev. Thomas Ruggles, Guilford, 1729.
- Rev. Theophilus Hall, Meriden, 1729.
- Rev. Jonathan Todd, East Guilford, 1738.

GAVE RIGHT HAND OF FELLOWSHIP.

- Rev. Philemon Robbins, Branford, 1733.

PREACHED SERMON.

- Rev. Daniel Humphrey, Derby, 1734.

PREACHED SERMON.

- Rev. Samuel Whittlesey, Milford, 1737.
- Rev. Abel Stiles (his brother) Woodstock, 1737.

PREACHED SERMON.

- Rev. Nathan Birdsey, West Haven, 1742.
- Rev. Benjamin Woodbridge, Amity, 1742.
- Rev. John Trumbull, Waterbury, —.

GAVE CHARGE TO PASTOR.

- Rev. Nathaniel Taylor, New Milford, 1748.

GAVE RIGHT HAND OF FELLOWSHIP.

- Rev. John Richards, North Guilford, 1748.
- Rev. Mark Davenport, Waterbury. —.
- Rev. Warham Williams, Northford, 1750.

MADE LAST PRAYER AT LAYING ON OF HANDS.

- Rev. Nicholas Street, East Haven, 1755.

PREACHED SERMON.

- Rev. Ezra Stiles (his son), Newport, R. I., 1755.

GAVE RIGHT HAND OF FELLOWSHIP.

Rev. Elizur Goodrich, Durham, 1756.

Rev. Amos Fowler, Rev. Mr. Ely, Guilford, 1757.

Rev. Chauncy Whittlesey, New Haven, 1758.

GAVE RIGHT HAND OF FELLOWSHIP.

Rev. James Dana, Wallingford, 1758.

Rev. Jonathan Lyman, Oxford. —.

Some eight or ten other persons are mentioned, at whose ordination he probably assisted, but dates and localities are not given.

The following sermons of Mr. Stiles were published shortly after their delivery:

1. A Prospect of the City of Jerusalem in its spiritual building, beauty and glory.

Election Sermon, 1742.

2. A looking glass for changlings. A seasonable Caveat against meddling with them that are given to change. In a sermon preached at the Freeman's meeting in New Haven in 1743.

3. The character and duty of soldiers illustrated in a sermon preached in New Haven, 1755, at the desire of Colonel Nathan Whiting.

4. Sermon preached at the ordination of Rev. Ezra Stiles at Newport, 1755.

5. Author of the declaration of the association of the county of New Haven concerning the Rev. George Whitefield.

His tomb is but a little way from the western entrance to the cemetery. It consists of a heavy stone table laid upon a substantial foundation. The lettering of this table is entirely without ornament, and is as follows:

This memorial is erected
to the memory of

The Rev. Isaac Stiles A. M.

Who was born in Windsor July 30, 1697

Received a liberal education
at Yale College

Ordained to the Pastoral Office
in the church of North Haven

Nov 11, 1724

where he served in the ministry 36 years
and died May 14, 1760 AETAT 63.

Having a Mind Enobled
with Sublime & Venerable Conceptions
Of the Glories of the Most High
and the perfect Order and Happiness of y^e universe
Illuminated with Divine Views
Of the Economy of that part of it
Under the Mediatorial Dominion
Of Jesus Christ

Also

Being intimately acquainted with
The Sacred Oracles
and having a Natural Gift of
Elocution
He preached the Gospel with
Fervour and Fidelity
A Friend to Pure and undefiled
Religion
With a charitable Benevolence
to all Mankind.
Mors mihi vita Est.

CHAPTER IV.

SCHOOLS—FISHERIES—SHIP BUILDING—EAR-MARKS OF CATTLE—THE BOG MINES—BAYBERRY TALLOW—THE FIRST MILITIA COMPANY—MILITARY TITLES—THE “NORTH HAVEN BLUES.”

The settlers early turned their attention to school matters. The first action was taken Dec. 6, 1720. At this time it was “Agreed on by y^e society that y^r school shall be kept at four places. First that it be kept on y^e east side New Haven East river [Quinnipiac], below Muddy river; secondly, that it be kept on y^e west side of said East river below y^e Pine bridge; thirdly, from y^e Pines and upward to y^e Blew Hills; fourthly, on y^e east side of said East river and northward of Muddy river.” In such vague terms was their territory divided into four long districts, the two rivers mentioned forming the inner boundaries. The sites of these four school-houses are unknown. It is more than probable that the school sessions were maintained at private houses in these localities, and that years passed before a building erected for such a purpose was known. Beyond the above vote there is no allusion to this matter, not so much as even the appointment of a committee for the succeeding ten years. Then occurs that unfortunate lapse in the records before spoken of, of twenty years more, so that in all we are carried on to 1750 before the silence is broken on a matter so closely allied to the weal of our commonwealth.

The parish records, on their resumption in 1750, name the following “School Committee.” Sergeant Ebenezer Frost, Dea. Isaiah Tuttle, Corporal Sackitt, and Corporal Barnes. If these gentlemen were selected to represent centers of population rather

than general principles, then "Muddy River" would have the best of it, for all, with the exception of Deacon Tuttle, resided in that vicinity. This committee was probably not the first, but it is the first we have any definite knowledge of. They were given no instructions. In 1752 it was "voted to lay a two penny school rate this year. Christopher Todd was chosen collector."

In 1753 the four gentlemen named above were re-appointed with the following instructions. "Voted that y^e com'tee shall gather as much upon the pool as to make up as much as the twopenny rate last year." What was the "pool?"

With only such meagre hints as the above is the record interlarded for thirteen years, or until 1763. At this date only Ebenezer Frost remained of the original committee, the others having been supplanted and one Joshua Barnes added to make five in all. In this year (1763), Dea. Isaiah Tuttle, Aaron Day, Dan Ives, Esquire Sackitt, Doctor Walter Munson, Lieut. Isaac Blakeslee and Jude Cooper were chosen as a committee to lay a plan about school affairs and make their report at the next meeting.

This committee reported December 14th, 1763.

"The committee that was chosen at the last meeting to lay a plan about school affairs report as follows:

1. That the society shall tax themselves one penny on the pound for the support of schooling, which will amount to the sum of

	£	s.	d.
The public money supposed to be coming	44	13	4
to y ^e society,	13	0	0
	—	—	—
Sum total,	54	13	4

2. That there shall be two centres in the parish in which a good man school shall be kept six months in a year—three months at y^e schoolhouse near the Pine

bridge so called, and three months at some place near Benjamin Beeches, and no one to attend said schools but those that can spell well, and any of the parishioners children that can read and are big enough to learn to write and cypher may attend said schools without exception, and do judge said school for six months will cost £24.

3. That the inhabitants living within y^e two centres shall be allowed out of the £30 remaining, £7 10s. for the maintenance of a dame school or schools within the said two centres, said schools to be kept and the money to be laid out according to y^e discretion of y^e school committee.

4. We judge that it is necessary there should be five Districts in the extreām parts of the Society. One at Muddy River so called—one at The Half Mile—one at Wallingford Road taking in the Blakeslees and their adjacent neighbors—one in the north part on the west side of the River—one in the south part on the Same side of the River.

5. And it is y^e opinion of said Committee that the aforesaid £23-3-4 shall be Distributed to the aforesaid several Districts in Equall proportion according to their Lists to be paid to and paid out by the School Comtee, and if any one of the Districts should fail of keeping a school so as not to expend the money assigned, shall forfeit said money and the man school shall take the benefit of the same, and that the several Districts are to find for themselves places for keeping a school and procure a Woman qualified for keeping the same."

At this same meeting they adopted the "Plan" proposed, and voted the one penny recommended, choosing Abraham Bassett the collector thereof.

A brief analysis of this "School Plan" will be proper. First, it reveals the grand list of the parish property as one thousand pounds, or five thousand dollars. Next it indicates but one school-house,

and that on the west side of the river near Pine bridge. It likewise determines that although the meeting-house was building on the market place, and the parade and the burying ground had been established there also, yet that point had not become the center of the population of the parish by any means, but rather that the settlers were widely scattered with the major portion of them dwelling on the southern fringe of our territory at Muddy river and near Cedar Hill.

The phrase "two centres," in the foregoing report, should be construed as two places, or, more strictly, as two sections within whose borders, at some convenient point, a school should be established. The west section was already furnished with a school building, it appears, while in the remainder of the parish no such provision existed. Neither does the specific mention of these "two centres" imply they were distinct localities from the "Five districts" which the committee recommended to be erected in the parish. The first and fifth include these centers within their boundaries, the understanding being simply that a "man school" should be kept in each of these districts three months in the year, while in their season the "dame schools" might be kept there also, as well as in the other set places.

Now bearing in mind that these specifications of their school plan emanated from the old second meeting-house on the green (which was the center of their active world), we have little difficulty in understanding the geography of "Five Districts," as they planned them in the "extream parts of the society." The first, as has been said, was at Muddy river (now Montowese). Then came the temporary "man school, at or near Benjamin Beach's." This gentleman, according to best information, lived near the Muddy river bridge. The second district was in the "Half Mile." The third district included the present

nearly depopulated fifth district, extending northward to Wharton's brook at the Wallingford line. The fourth was west of Quinnipiac river, and at the northwest corner of the parish took in the "Blew Hills," extending southward presumably half the length of our territory there, or to an imaginary line which separated it from the fifth, next below; in this latter was the other "man school" mentioned. Thus the school topography of 1763 was plotted.

The reader has probably noticed that in these details no allusion is made to locality, district or school at or near the meeting-house. This certainly is a singular omission. Wherever the Puritan planted his church in the colonies of New England, as a rule he planted a school-house under its eaves, and yet it was forty years after the first church was erected here that we have any intimation that a school building stood in the shadow of or near it, for it was at the same parish meeting in which they adopted the plan under consideration, that they voted just before adjournment, "That there might be a school-house set on the market place built by particular men." No further reference is made to it. The supposition remains that those "particular men," whoever they were, acting by permission rather than authority, went forward and erected that memorable old school building, which stood well within the present century.*

That this school-house had a district of its own, and that such territory was embraced within much the same limits that the present "Centre" or fourth district now occupies, may reasonably be assumed. The language of the vote in referring to the "extream parts" implies an already existing division, with the meeting-house for its center. These district lines were very elastic. The parish was continually tinkering at them for a dozen years and more, until eight in all had been framed bearing essentially the same proportions as to-day.

* Taken down in 1841.

Of the committee who prepared the plan, one bears the unfamiliar name, Aaron Day. Who was he? No such name appears upon any church record, or in any cemetery, and yet in 1762 he was made one of a committee of the society "to fill up vacancies in the seats." In 1763, as stated, he reported the school plan, and in 1764 was made one of the general committee on school affairs. Further than this no mention is made of him. Turning now to the New Haven records, we find one Aaron Day appointed by the General Court in 1747 as custodian of certain arms and ammunition provided for the intended Canada expedition, but unused; in 1750 ordered to care for the powder and stores in his keeping and sell the same; in 1753 appears as plaintiff in a suit against one Stowe, master of the brigantine "Dragon," of New Haven, for mismanagement of business; in 1754, one of a committee to build a wharf at "Ferry Point," New Haven (the money for which had been raised by a lottery); in 1755, a committee to go to Albany to purchase commissary stores for the Connecticut troops about to proceed on the Crown Point expedition; in 1759, inspector of arms, ammunition, etc., at New Haven; also in this same year, when the White Haven church was separated from the old First church, he is named as remaining with the original stock, and with this allusion, so far as known, his career ceases in New Haven. Now as Aaron Day, as an official, disappears from the New Haven record in 1759, and such person appears on the North Haven record in 1762-3-4, is it presumptuous to say the two were identical, and that in the closing years of his life he either became a resident of this parish, or, still remaining in New Haven, but being a man of exceptionally sound judgment and wide experience, the fathers of this parish sought his advice and counsel in the administration of their affairs?

FISHING RIGHTS.

"Seth Heaton, Ebenezer Frost, Daniel Barnes and others, having heretofore pitched up a place for fishing in the river in New Haven, called the East River, at a place called Andrew's Point, do now record said place to themselves for fishing."

"Moses Brockett and James Granniss hath taken possession of a fishing place in New Haven East River against the south end of that island called Painter's Island and hath set stakes thereon."

"Joseph Bassett and Daniel Tuttle having taken possession of a fishing place in New Haven East River a little below the Pine bridge, and have set a stake on each side and their names on each stake, do now record the same."

In 1760 James Paine owned a "Fishing Claim" about a mile above Pine bridge (Mansfields) which he sold to Enos Todd in 1791.

In 1791 Ithimar and Isaac Tuttle took up a "fishery" on the East river between the Quininiac dam and Wharton's brook.

Eli Sackett, Enoch Barnes, Benjamin Barnes and Josiah Thomas took up a "Fishery" at "The Elm Tree" on East river between "Duck Cove" and "Mocking Hill" in 1794.

Nathaniel Stacy, Edward Turner, Timothy Heaton and Samuel Tharp laid claim to a "Fishing Place" three-fourths of a mile south of Mansfield's bridge in 1794.

Dan Ives, Theophilus Bradley, Allen Ives and Noah Ives, Sr., took up the right to fish from Mansfield's bridge "down about a mile" in 1797.

Such were some of the franchises granted by the local government (New Haven)* to the yeomanry of our parish. They were valuable possessions, were bought and sold, were transferable by deed, and regarded as good assets in any man's possession. There was considerable clashing of interests between the proprietors of these places concerning their exact boundaries. Trespasses were not uncommon, and family and neighborhood feuds and lawsuits were occasional concomitants of ownership therein.

These fishing places were known by such terms as "Red Bank," "Duck Cove," "Sackett's Point,"

* See Proprietor's Record.

"Newman's Point," "Bridge," "Quinny," etc. Each of these localities had its gangs of fishermen with all their paraphernalia of seines, canoes, stakes and the implements of their profession, and thus was the river laid under contribution to furnish its quota of subsistence to the dwellers along its banks.

Of these fishing stations, that of "Newman's Point" deserves more than a mere mention. This place derived its name from the Newman family, so effective in the foundation and maintenance of the New Haven colony, but whether from Robert, the church pillar, or Francis, the governor, is uncertain. The first allusion signalizing it as "Newman's Point" was made in 1688, when Richard Newman conveyed it to his sons. The point itself is the narrow neck of meadow running east far across the marsh south of the old fishing ground familiar to many living. Its area is comprised within one of those long sinuous bends for which the lower part of East river is noted.

This territory lay in the "3d division." Hereabouts the lands are historic. Newman, Turner, Yale, Street, Chandler, and others have in turn been possessors of them. It does not appeal to one at the present day as being an extremely valuable tract, but yields spontaneously a heavy crop of rank, coarse grass. But the chief interest did not lay then nor has it since lain so much in the point itself as in the "landing place" which later became the fishing ground.

Shortly after the settlement of the parish this landing was considered of sufficient importance to call forth the following document:

NEW HAVEN, Conn., Dec. 10, A. D. 1730.

"We the subscribers hereof being appointed by the Selectmen of said New Haven to lay out a Highway from the Country Road to the East River at a place called Newmans Point, did as follows: Beginning North of the Brook on the Hill (above Sereno Todds) at the Road, we measured off 2 rods and set down a stake and a

stone on each side, and an Oak marked: from thence extending to the East River 2 rods in width by the southern line of Sergeant Joseph Turners farm, that was Newmans, then measured and bounded out by said East River 10 rods by the river in length and from the River 6 rods in width, bounded by Stakes and Stones."

Signed

JOSEPH IVES.
JONATHAN MANSFIELD, } *Townsmen.*

This act made a public place of it. The indications are that this highway was not new in fact, but that under the authority of the law it was ordained as a substitute for an old pathway which had been in existence as early as 1690 or 1700.

Why was a highway needed to this landing? There was no bridge, no ferry, no passenger terminus, no freight warehouse there. But it was a noted logging station and sent rafts of hard woods, pipe staves, hoops, etc., in frequent invoices on ebb tides down the river to the city; for this it was needed and for this well patronized.

The river at this time was in excellent condition for navigation, for John Hall and others, of Wallingford had agreed with the General Assembly (1724) to clear it of all obstructions at their own expense to insure a safe passage, "for carrying down said river such vessels as they shall build upon said river, and praying that none may be allowed in any way to stop or obstruct said passage after they have so cleared the same." It is not thought that this clearing operation extended farther north than Pine bridge at North Haven.

But to return to the fisheries. Of the records of the various fishing organizations there is little to be found. One record, concerning the Sackett's Point company, may prove interesting and serve as a sample of others, and also as a reminder to the old veterans of those ancient days.

At a warned meeting of the proprietors of Sackett's Point Fishery held at Mr. Eli Sackett's January 12, 1807.

Voted—Enoch Ray, moderator; Isaac C. Stiles, clerk.

Voted—Josiah Thomas, Titus Bradley, Willard Frost and Isaac C. Stiles, committee.

Voted—That we by 16 pounds twine for the year ensuing.

Voted—That we by 2 new ropes.

Voted—That we by 12 pounds led for the season.

Voted—That we arme oure sean on the 9th day of April at 8 o'clock.

Voted—That all those that is not on the fishing ground by 9 o'clock in the morning on the 9th day of April next shall forfeit and pay one pint of rum.

Voted—That the committee furnish two stakes to a gang.

Voted—That those rites that is not paid on the day of arming shall forfeit their rites till paid.

When these claims were first taken up, and for a hundred and more years thereafter in some cases, they were productive in the extreme, and poor enough was the settler who did not have one or more barrels of salt shad in his cellar for home consumption. In the spring of the year the East river literally swarmed with this toothsome fish, and it was then that life was worth living to the fishing gangs. In fact, this river appears always to have been a favorite resort of this branch of the finny tribe, and so remained until recent years, when, because of the traps and pitfalls in the sound and the filth and sewage of the villages on the north, it has become more a source of death than life to anything in its waters.

It is conceded that in point of business, the locality known as "The Bridge Ground" far exceeded all the others. It was called a poor season that did not yield there three thousand shad. Four thousand was the average catch, occasionally running up to five thousand and beyond. "Rights" in this company sold for two hundred dollars each in the year 1800, and for twenty-five years thereafter.

Two causes combined to make this ground the rival of all others. Above was built a series of

"weirs" by various individuals, which checked the run of the shad. Falling back, they congregated in deep waters where ledges of rock provided natural basins. From these haunts they were driven at the proper time, and their "silver winnows" lined the banks for rods in all directions. Mr. Daniel Pierpont, in writing to members of his family in Oxford, N. Y., in 1831, says: "They have caught this season at the fishery by our house near 3,000 shad."

With a single "fish story," for the veracity of which Mr. Erus Bishop kindly stands as sponsor, we take leave of this subject. The year is forgotten, but a heavy freshet occurred during the shad season. Seines, weirs, standing nets and men were powerless for a day or two to stop the upward rush of the fish. Word came down from the Quinnipiac mills that there appeared an unusual commotion in the water below the dam. Hastily gathering their equipments, a gang of North Haven fishermen set their boat up the river, three miles or more, and surrounded the finny swarm. The first day's catch amounted to 1,800, and the second day's to 1,200. People came from all the surrounding country to see the immense quantity. Such a thing never was known before. A "Shad barbecue" was held on the meadows near, to commemorate the wonderful occasion, and the event passed into history as "The Great Shad Haul at Quinny Dam."

SHIP BUILDING.

Allusion has been made to the clearing of the river, by Mr. Hall and others, of Wallingford. Below Pine bridge at that time this undertaking would not have been so arduous, but above it the channel is narrow and tortuous, and gridironed with sunken logs in all directions; moreover the volume of water was small and the current rapid. Save in the spring or winter floods, no craft larger than an ordinary row-boat could have navigated between Wallingford and Pine

Bridge, yet, tradition hath it, one such craft of considerable burden, in spite of all obstacles, was floated safely down to its destination. The river bed certainly was never more than superficially cleared.

Below Pine bridge the conditions for navigation were more favorable. There was an extra depth at high water of from three to four feet, wider stream, broader curves, smoother bottom, and everything more inviting to Mr. Hall and his partners to make this the headquarters of their expeditions.

There must have been something profitable in this venture, for about 1760 North Haven people began to stir themselves in this direction. A shipyard and landing place was established about that time on the west bank of the river, just below Joel E. Bassett's, and here the sound of adze and broad-axe for many years was constant. Joel Bradley, builder of the old brick house in the Fifth district, set up a craft of sixteen tons burden, built from the oaks on his plantation, and drawing the same with oxen to Pine bridge, launched it "away for the coasting trade to Boston." Similar vessels were constructed in other parts of the parish, and taken there and launched. Of them, the brig "Hiram," was the largest and most noted. She was built at this yard by one Collins, a boss ship carpenter, about 1796. The owners were mainly the Bradleys in the aforementioned Fifth district. Captain William Davidson, of Milford, commanded the craft, and Frederic C. Bradley, of this village, sailed as supercargo. The little craft cleared from New Haven for the West Indies, and was never heard of again.

In 1779, Joseph Pierpont, Thomas Walter and Eli Sackett built a bateau there. Also in the same year came a certain Captain Rogers, and one Captain Ebenezer Barker (old sailors), who, hailing in from their coasting trips, brought small cargoes of salt, which they essayed to exchange for rye, through Joseph Pierpont as a commission merchant, at the

rate of three and one-half bushels of the latter for one of the former. But this cannot be pursued further. Say what the reader may, and laugh as he perhaps will at these declarations of a once commercial activity here, the fact remains that, by frequent allusions in old account books, by bits of evidence on old memorandums, by strangely coincident tradition, there was from 1770 to 1800 a period of prosperity in this line and in the hard wood lumber trade, with the old "Pine Bridge Shipyard" for its center, such as would astonish the people of the town, could the volume of it be reduced to statistics and unrolled before them.

EAR-MARKS.

Undoubtedly the first "Trade mark" in the colony was that designed by the settler for the identification of his cattle. Whether the custom was brought from England or from the exigencies of the case originated here, the writer does not pretend to say. Certain it was that means were needed to identify cattle in a new country where the fences were so sparse as to afford very insufficient barriers to the roaming of cattle and their consequent herding together. It was not because material was scanty, but because men's possessions were so large and scattered that fences for many years were mainly built to guard the crops rather than pasturage. Besides this, there was the "Commons" on which the herds might graze at will. To identify them when thus mingled, or when astray or perchance when stolen, the system of "ear-marks" was adopted as affording relief.

The settler having fixed upon such device for his neat cattle as he deemed suitable, taking care from an examination of the records that it was the duplicate of no other design, appeared with its description before the proper town official who minutely entered the same in a volume kept for the purpose, whereat said "mark" became as much the property of its

originator as was the animal who bore it. No man might tamper with either.

It strikes one as rather incongruous to find that in the case of the New Haven Colony the early record of such marks was kept with that of the Births, Marriages and Deaths of that day. Because they are so quaint, and the fact of their existence probably new to a portion of our readers, we transcribe some of those given in connection with this locality. It does not appear though, that every stock owner in the parish had one.

Nathaniel Yale 1703.

His ear mark for his Cattell is a crop of y^e near ear and a slit on y^e under side of y^e same eare.

Samuel Tharp 1706.

His ear mark for his Cattell y^e a crop of y^e right ear and a half penny under y^e further year.

Samuel Todd 1706.

His ear mark for hys cattell y^e a hole in y^e left eare and a crop of y^e same eare.

John Moulthrop 1696.

Hys ear mark for hys cattell is a half crop of y^e under side y^e right ear.

Samuel Bassett 1696.

Heis ear mark for his cattell a crop of y^e near ear and a slit in y^e crop of y^e same ear.

Moses Blakeslee 1721.

The ear mark for his cattle is two half pennys the under side of the left ear.

Abraham Blackesle 1725.

The ear mark for his cattle is a slit on the upper side the near ear.

Daniel Barnes 1728.

The ear marks for his cattle is a slanting cross y^e under side of ear and a slit in y^e upper side of y^e near ear.

BOG IRON ORE.

About the first industry, perhaps the very first, that occupied the attention of the early settlers outside of their agricultural interests, was that of supplying bog ore to the "Ifon Workes" in East Haven.

The site of the "Works" is still pointed out to the tourist. The reduction and smelting of iron ore was carried on there with more or less vigor from 1655 to 1679 or 1680, or from twenty to twenty-five years. Why the work ceased so abruptly has never been satisfactorily explained. Mr. Dodd of East Haven thus speaks of it in his "Register."

"Why this business was relinquished cannot now be satisfactorily ascertained. The furnace was supplied with bog-ore from North Haven. It was chiefly carted, but sometimes brought from Bogmine Wharf by water round to the Point below the furnace and from that circumstance the Point to this day is called Bogmine."

The first intimation we get of this enterprise, outside of Mr. Dodd, comes from the Probate Records of New Haven as follows:

27th December, 1686.

"——— and also a road or highway from Stoney River Farms to the Bogmine Plaine, where it is or lately was, when bogmine ore was carted to the Iron Workes, and from the said Bogmine Plaine, onward upon the plain near where it lieth to the end of our Towne bounds toward Wallingford."

And again.

"——— and one highway from the Boggmine Wharffe up to the country road."

No trigonometry of the present day can by any means resurrect these old highway lines. What a delight to the historian, could he but unearth in some dark attic crude diagrams even of these old routes of yore. Certainly the allusions quoted above refer to main lines of travel between North Haven and the iron works. Over those lines, wherever they may have been, the ore was carted.

The latter reference fixes a branch road from the "mines to the Wharffe." This wharf was at or near Sackett's Point.

Passing now to Dec. 28, 1696, we find in the Proprietors' Record that: "The Towne granted Nathaniel Yale and others eighty acres of land for eighty years near Bogmire Swamp provided they improve the same."

And again, page 235, volume 3, this report is found:

“ Highway to Bogmine Swamp.

We whose names are underwritten being appointed by the major part of the selectmen to take out a convenient four rod highway on the east side of the Bogmire Swamp by the Lott of Mr. John Yale across the ends of Stephen Trowbridge, Abraham Blaksly and Mr. Wetmore their lotts, have accordingly been upon the spot this 8th day of October, 1722, and discovered said highway foure rodds wide by stakes and marked trees from the N. E. corner of Mr. John Yales Lott incumpassing the Billberry Swamp to the highway; the last stake foure rodds from Mr. Wetmores N. W. corner.

MOSES MANSFIELD.

SAMUEL TODD.

This layout rendered so plain on the day it was surveyed, means little else than an inextricable snarl at the present time. The only valuable thing about it, is its confirmation of the proximity of this metal industry to our doors.

The Bogmines covered considerable territory. For the sake of clearness we will say—beginning in the marshes east of the Episcopal church, thence in a southerly direction including all the lands around “The Pool,” thence swinging in a crescent curving to the southwest, passing in the rear of F. Hayden Todd’s and crossing the street a few rods south of his house, on in a southwesterly course following the flow of a stream called since earliest remembrance “Bogmine Brook”—lies this famous locality. If there is any one distinctive point in this tract where it may be said a larger percentage of the mineral lay, such place would be in the vicinity of “The Pool” and the swamps north of it. At almost any place within this area can still be found nodules of ore from the size of a pea to masses weighing three to four pounds or more.

In and about “The Pool” the waters have a distinctly metallic taste. Hundreds of gallons are car-

ried away yearly and drank for curative properties. Moreover, here also abound those large beds of sesquioxide of iron, so valuable as a coloring agent in the manufacture of pressed brick.

What means were employed to gather this article in our early days, what quantity was taken away, who transported the same, what prices were obtained or who was benefited thereby, must remain unanswerable questions.

BAYBERRY TALLOW.

Another calling followed to some extent by our ancestors was the manufacture of "Bayberry Tallow." It does not appear that it was made in this parish except for home consumption. At any rate the product was deemed of sufficient importance to need protection from the government, for in 1721 we read :

"If any person or persons shall at any time before the twentieth day of August annually, gather any of the said berries (bayberries) growing in any place in this Colony, he or they so offending shall pay a fine of two shillings and sixpence for each peck of berries so gathered as aforesaid, and pro rata for greater or lesser quantities."

It was found by experience that August 20 was too early for the proper maturing of this crop, and the following year an amendment to the act extended the time to September 10, when they might begin to husband the same. Certain godless ones were just as eager to evade the laws a century and a half ago as they are to-day, and that they infringed in so small an affair as unlawfully gathering bayberries is made apparent from the following, which was passed two years later, or in 1724 :

"Whatsoever person or persons shall have any quantity of said berries found in his or their possession at any time before the 10th day of September, shall suffer the penalty hereinbefore recited, except such offenders shall prove that he or they gathered said berries out of the Colony."

Bayberry bushes are well nigh extinct in the town. Occasional patches are here and there seen. A certain Elizabeth McCoy in the second district was once a noted tallow maker. It is doubtful, except in a single instance, if a vestige of this material can be found in town to-day, though fifty years ago such manufacture was common. The shrub itself was indigenous to the soil, yet it preferred a warm climate. It is low and spreading in its growth. The berries are a stone fruit, adhering closely to the wood, and when ripe, about the size of pepper corns and covered with a greenish white resinous substance like wax which was collected by boiling and frequent skimmings. A bushel of berries would yield three or four pounds of tallow. Afterward this product was melted and refined and made into candles. These burned slowly with but little smoke and emitted an agreeable balsamic odor. Their illuminating powers were weak and the tallow as a lubricant was a failure. The poorer classes chiefly engaged in this work, for it needed no capital but a basket and a kettle. It was especially used to harden bees-wax.

MILITIA.

At an Ecclesiastical society meeting in 1718 the following vote was passed:

"Agreed on by y^e society that they will move forward in order of having a military company started among them.

Agreed that Daniel Barnes and Samuel Ives be a committee to take care of said affair."

This was the beginning of the militia movement. The company was formed with Joseph Ives, captain, John Granniss, lieutenant, and Samuel Ives, ensign. Careful as was the State to organize and provide for its defence, yet strange to say, there are no muster rolls of its forces preserved, down to the time of the

French and Indian war, except an occasional local list in private hands.

In the subjoined list appear the names of those citizens of the town who at one time and another held posts of command in the militia forces. It will be interesting to study it as indicative to a certain extent of the best men of the times. However much military titles were desired in the eighteenth century, there is no evidence that they were unduly acquired by their wearers. Merit, not money, won in those days. It is not claimed this roster is complete, nor that the commissions in all cases were issued in the exact years mentioned. The certain thing about it is that these men once existed and at the dates given enjoyed the titles affixed to their names. The list extends but a little way into the current century.

- | | |
|------------------------------------|---------------------------------|
| Andrews, Timothy, capt., 1786. | Bassett, Daniel, ensign, 1773. |
| Andrews, Jesse, lieut., 1803. | Bassett, Hezekial, capt., 1793. |
| Atwater, David, lieut., 1784. | Bassett, Isaac, ensign, 1798. |
| Blakeslee, Isaac, ensign, 1783; | Bassett, Jacob, ensign, 1802; |
| lieut., 1760. | capt., 1805. |
| Blakeslee, Jesse, lieut., 1760. | Bishop, David, lieut., 1781. |
| Blakeslee, Seth, ensign, 1779; | Bishop, Abraham, lieut., 1789. |
| lieut. 1782. | Bishop, Benajah, ensign, 1810. |
| Blakeslee, Moses, ensign, 1727. | Brockett, Joseph, capt., 1790. |
| Blakeslee, Abraham, capt., 1770. | Brockett, —, ensign, 1765. |
| Blakeslee, Philemon, lieut., 1801; | Brockett, Jacob, lieut., 1770; |
| capt., 1803. | capt., 1778. |
| Barns, Gershom, ensign, 1751; | Brockett, Thomas, ensign, 1805; |
| capt., 1753. | lieut., 1810. |
| Barns, Joshua, sr., ensign, 1770; | Brockett, Jesse, lieut., 1812; |
| capt., 1781. | capt., 1815. |
| Barns, Joshua, jr., capt., 1787. | Brockett, Pierpont, ensign, |
| Barns, Jonathan, lieut., 1801. | 1812; lieut., 1815. |
| Barns, Jared, lieut., 1803—in | Bradley, Jason, lieut., 1748, |
| Revolutionary war (see future | capt., 1749. |
| account). | Bradley, Joel, lieut., 1777. |
| Barns, Samuel, capt., 1742, (at | Beach, John, capt., 1811. |
| siege of Quebec). | Cooper, Jude, ensign, 1754. |
| Bassett, Abraham, ensign, 1742; | Cooper, Joel, lieut., 1762. |
| served in Revolutionary | Cooper, Thomas, ensign, 1785. |
| army (see future account). | Cooper, Joseph, ensign, 1733. |

- Cooper, James, ensign, 1800.
 Clenton, Lawrence, capt., 1781.
 Doolittle, Solomon, ensign, 1749.
 Dayner, Jonathan, capt., 1779; served in Revolutionary army (See future account).
 Eastman, Peter, capt., 1799.
 Eaton Calvin, ensign, 1763.
 Frost, John, 1st lieut., 1793; capt., 1795.
 Frost, John, 2d, capt., 1829.
 Granniss, John, lieut., 1718; capt., 1733; an officer in the first military company in the parish.
 Goodyear, Thomas, lieut., 1742.
 Goodyear, Theophilus, capt., 1749.
 Heaton, James, ensign, 1749; capt., 1760.
 Humaston, Ephraim, ensign, 1770; lieut., 1775.
 Humaston, Thomas, ensign, 1777.
 Humaston, Samuel, lieut., 1790.
 Hill, Jared, lieut., 1781.
 Hitchcock, Jacob, lieut., 1781.
 Ives, Joseph, capt., 1718, an officer in the first military company in the parish.
 Ives, Samuel, ensign, 1718, an officer in the first military company in the parish.
 Ives, Jonathan, lieut., 1754; capt., 1760.
 Ives, Daniel, first capt., 1759.
 Ives, Noah, lieut., 1773; capt., 1776.
 Ives, Daniel, second ensign, 1795.
 Ives, Thomas, capt., 1793.
 Ives, James, capt., 1791.
 Ives, Leonard, capt., 1815.
 Monson, Stephen, capt., 1792.
 Munson, Israel, (?) ensign, 1733.
 Marks, Nathan, ensign, 1803; capt., 1808.
 Pierpont, Joseph, 1st, ensign, 1742; lieut., 1744.
 Pierpont, Joseph, 2d, lieut., 1760; capt., 1764.
 Pierpont, James, ensign, 1793; lieut., 1795.
 Pierpont, Giles, ensign, 1808.
 Pierpont, Andrew, ensign, 1815.
 Perkins, Daniel, lieut., 1737.
 Ray, Thomas, lieut., 1754.
 Ray, Levi, capt., 1787.
 Sanford, John, capt., 1736.
 Sackett, Samuel, lieut., 1736; capt., 1644.
 Stiles, Isaac C., ensign, 1794; capt., 1805.
 Tuttle, Isaiah, ensign, 1737.
 Tuttle, Andrew, capt., 1737.
 Tuttle, Ezra, ensign, 1761; capt. 1772.
 Tuttle, Ithimar, ensign, 1780; capt., 1806.
 Tuttle, Lyman, ensign, 1808; lieut., 1810.
 Tuttle, Manning, ensign, 1816; lieut., 1819.
 Tuttle, Benajah, capt., 1801.
 Todd, Ebenezer, lieut., 1760.
 Todd, George, capt., 1787.
 Todd, Lyman, ensign, 1793.
 Todd, Oliver, ensign, 1796.
 Todd, James, ensign, 1744; lieut., 1794.
 Todd, Ira, lieut., 1794.
 Todd, Gideon, capt., 1787.
 Thorp, Seba, ensign, 1786, capt. 1810.
 Thorp, Jacob, sergt., 1789. In Revolutionary army. Killed at East Haven.

Many of the commissions of these men are carefully preserved, not only as evidences of the confidence and skill reposed in the grantees, but as bearing the autographs of the governors of the old regime. The most ancient commission that has thus far come to the writer's attention was issued by Governor Roger Wolcott to Isaac Blakeslee in 1753. Those bearing the signature of Jonathan Trumbull are quite common.

A quaint specimen of orthography in this connection was recently found among the Evelyn Blakeslee papers:

"To Philemon Blakeslee, Captain of the fifth Company in the Second Regiment and 2d Brigade Militia:

SIR:

Whereas you are dismissed from Military duty when one more Captain Shall Be chosen and Commissioned in your Room, and to cause Legal warning to be given said Company.

Heed!

You are hereby Directed to meet at thine Usual Place Paraid for the purpose of chusing Military Officers, and when as meet you are to lead them to the choice of A Captain, and such other Officers as may be Necessary to fill any Vacancies that may happen in consequence of said Dismission. And due returns make to the General Assembly to be convened att Hartford This present month.

Given under my Hand this 2d Day of May, 1804.

ANDREW HALL, JR.

Brigadier General 2d Brigade Militia.

A troo coppy.

THE NORTH HAVEN BLUES.

STATE OF CONNECTICUT.

Whereas his Excellency the Commander-in-Chief has considered it expedient to grant the petition of Willis Churchill and others of North Haven and its vicinity requesting to be organized into a Company of Light Infantry, therefore we, the subscribers, whose names are hereunto affixed, do hereby enlist into the newly established Light Infantry, to be armed and equipped as the law requires, to be dressed in such uniform as we may choose, provided the same meets the approbation of the Commander-in-Chief, to be annexed to the 10th Infantry, and as such to be subject to all the laws, rules and regulations for the government of the militia, which are or which may be established. Said Company to be known as the 2d Light Infantry of the 10th Regiment, and to be organized when fifty names shall have been obtained to this enlistment.

Willis Churchill,
 Levi Churchill,
 Lucius Ives,
 Hobart Ives,
 Peter L. Vanhouten,
 Jared Atwater,
 Ezra S. Munson,
 Nervy Hale,
 Lyman Clinton,
 Zera Pierpont,
 Franklin Andrews,
 Loyal Thorpe,
 Alva Moulthrop,
 Elmer Hopkins,
 John H. Gill,
 Sherlock H. Bishop,
 Jasper E. Todd,
 William Alling,
 Edwin Jacobs,
 Alfred Ives,
 Homer D. Ives,
 Charles F. Robertson,
 Orrin Mansfield,
 Luzerne Moulthrop,
 Willis Munson,
 Henry Bradley,
 William T. Frost,
 Franklin Brockett,

Isaac L. Stiles,
 Edwin Mansfield,
 Chauncey M. Barnes,
 John Burke,
 Justus Brockett,
 Julius Smith,
 Timothy W. Palmer,
 Henry H. Stiles,
 James A. Baldwin,
 Merrick A. Robinson,
 George H. Bunnell,
 Samuel S. Foote,
 Sherlock A. Mansfield,
 Julius V. Beach,
 Samuel Sackett,
 Whiting S. Sanford,
 Willis Jacobs,
 Jairus Brockett,
 Franklin Shepherd,
 Ransford Button,
 Byard Pierpont,
 Charles T. Pierpont,
 William Heald,
 Austin Hall,
 Samuel E. Tyler,
 Hervey P. Eaton,
 Charles R. Slate,
 Justin Marks,

William Patterson,
 Ammi Sackett,
 David L. Smith,
 Hiram Smith,
 John R. Pierpont,
 Flavel C. Selden,
 William B. Brockett,
 Erus Bishop,
 Merrit Moulthrop,
 Jude B. Smith,
 Henry M. Bradley,
 Timothy Goodyear,
 William Todd,
 Jesse O. Eaton,
 Reuben W. Linsley,
 Joel Todd,
 Loyal Moulthrop,
 Jared Frost.

William P. Todd,
 Philemon Hall,
 Orville Selden,
 Warren Cooper,
 William T. Doolittle,
 Henry Frost,
 Willis Hull,
 Bennett Todd,
 Charles Redfield,
 John C. Moulthrop,
 Lorenzo S. Goodyear,
 Philander Robinson,
 Truman L. Morse,
 Charles Eaton,
 Francis Palmer,
 Lorenzo Sackett,
 Chauncey Blakeslee,
 James M. Payne.

These names, with the addition of a few others apparently non-residents, made up the roster of "The North Haven Blues," an organization which added great prestige to the Tenth regiment in 1838.

The causes which gave birth to this independent organization arose partly from pride to have a better equipped company than the old militia body, and partly from dissatisfaction with Captain Elizur C. Tuttle, who at that time commanded it. Captain Tuttle was a strict disciplinarian, and had his peculiar views of obedience and military duty, and made himself obnoxious by frequent fines imposed for slight causes on the men of his command.

Virgil M. Cook was at this time colonel of the regiment. He ordered an election at once, and on August 6th, 1838, the petitioners met at John Ferrin's tavern (now the late residence of Deacon N. W. Brown), and chose the following officers:

Willis Churchill, captain; Peter L. Vanhouten, lieutenant; Isaac L. Stiles, ensign.

Ezra S. Munson, first sergeant; Samuel E. Tyler, second sergeant; Franklin Andrews, third sergeant; Charles F. Robinson, fourth sergeant.

Charles Slade, first corporal; Justin Marks, second corporal; Levi Churchill, third corporal; Orrin Mansfield, fourth corporal.

Musicians—Dennis Thorpe, Erus Bishop, Hobart Ives, Merritt Moulthrop.

At this same meeting they adopted a style of uniform which afterward received the approval of their regimental officer, and thus their organization was made complete.

UNIFORMS.

"A coatee of blue woolen cloth, single breasted, with infantry buttons on the breast, skirt and sleeves; three rows of said buttons on the breast; the breast well stuffed; the collar to be standing, with two blind button-holes of silver lace extending from the front half way to the seam in the back of the collar, and a silver cord extending round the collar at the lower edge of the seam; the skirt to be turned up on the out edges with white cassimere, etc., etc. Long blue pantaloons, two stripes of silver lace on each leg, and one and one-quarter inches apart. A black stock for the neck. A cap of glazed leather, eight inches high, one inch smaller in diameter at the top than at the bottom; chain of silver cord on each side of it; silver plated star on top; large star, measuring five inches from point to point, with spread eagle in center, and silver plated front Cartouche boxes and bayonet scabbards to be suspended by white webbing belt two inches wide, worn round the body."

Such was the regulation dress of this Second company in its palmy days. The officers wore the same uniform as the rank and file, with the exception that they carried a white plume instead of blue. Captain Churchill at once got his command down to business, and May 6, 1839, issued the following order:*

"In accordance with an act forming and conducting the military force of the State, I do hereby order that the public land near and in front of the Episcopal church in North Haven be and the same is hereby made the usual place of parade, and established as such for the Second Light Infantry company of the Tenth regiment of Conn. State Infantry." WILLIS CHURCHILL, Captain.

This "place of parade" was chosen to avoid any possible conflict with the older militia company, whose drill ground lay in front of the present Congregational church. It is not anywhere said that there

* Records of the company.

existed any jealousy or enmity between these two organizations. The most friendly relations united them.

The total strength of the company, by the first returns in May, 1839, was 62. At this muster there appears to have been some delinquency in attendance, as barely one-half of the company was present for duty. Nine unfortunate privates (who may have been planting peas) were fined four dollars for non-attendance; the others were excused for cause.

In 1841 the first flank company of the Tenth regiment was officially disbanded, and by a general order the North Haven company was promoted to the right of the line, and thenceforward known as the first flank company.

In 1840 Captain Churchill resigned and was succeeded by Peter L. Van Houten, who in 1843 tendered his resignation, and was succeeded by Justin Marks. Both former gentlemen were Hamden men.

September 27, 1844, was a great day for North Haven. It was "general trainin' day." The regiment was ordered to meet "near the house of William S. Hall for inspection, review and exercise." On this occasion the regiment marched to the open lots in the rear and south of the residence of Romanta T. Linsley. Captain Marks' company paraded with thirty-five muskets, five musicians and three officers on this occasion. It is said his command sustained its well earned right to the name of the "1st company." Of its line officers on that day only Willis Monson is living; of its sergeants, Orrin Mansfield and Jesse O. Eaton remain; of its corporals, not one is alive; of its musicians, only Erus Bishop remains to tell how they carried off the noisy honors of the day; of the thirty-five privates only twelve survive.

In 1845 Captain Marks laid down his sword and Henry H. Stiles was elected to the command of the company. In 1847 the State militia was reorganized

and the name of the regiment changed to the Second. The name of the company also for some unexplained reason was changed to the "2d Company." The new law did not work well. Interest in military matters began to decline, and at the October inspection of Captain Stiles' command in 1849 he had but nine muskets, one musician and four officers in line; total fourteen out of only thirty on the muster rolls.

Captain Stiles resigned his commission in the fall of 1849, and on December 15 of that year, the company met in the basement of the Congregational church, and chose Bennett Todd as his successor. Captain Todd had a forlorn hope to lead. His reports are models of neatness, but the morale, the spirit of military enthusiasm, was gone. His last report preceding the dissolution of the company, was made September 26, 1851. On this occasion only three officers and eight privates reported for duty.

Such in brief is the record of the "North Haven Blues." There are at present twenty-four surviving members of this once famous organization, of which Isaac L. Stiles is the highest ranking officer.

Contemporary with this organization flourished another military company, carrying on its rolls some of the best inhabitants of the town. To all appearances it was the legitimate descendant of the old organization of 1718, and at one time and another had borne on its rolls the long list of officers before mentioned. Early in the present century (possibly in the last) there were two such militia companies within our borders. They were known respectively as "The East-siders" and "The West-siders," the Quunniapiac river being the line of separation. There was considerable bickering and jealousy between these rival bodies. At their annual musters each remained on its own territory in the forenoon, but in the afternoon it was customary to join forces in battalion drill upon such side of the river as might be agreed upon.

Tradition has it that these parades were about the most picturesque things under the sun, and if all the reports concerning them are to be believed, their participants were in no wise behind the democratic tendencies of the times. Most of the privates assumed to know more than their officers and gave more orders. Distinctions of rank were not always recognized and so it was no uncommon thing for the ranks to freely offer advice to their commanders.

As late as 1812 it was customary, if muster days were stormy, to gather in the old Congregational meeting-house for drill and inspection, and many a time the rattle of the drum and the steady tramp of feet was heard within that sacred place. The practice was common in the colony and had been continued here many years. To Deacon Joshua Barnes, is ascribed the credit of breaking it up. As a militiaman on one occasion was standing on one of the seats in the church, Deacon Barnes remonstrated with him and was met by the rejoinder that "it didn't hurt the old house." Turning to Captain Isaac C. Stiles, who stood near, Deacon Barnes proposed that the next drill be held in the Episcopal church as a fair change. "By no means," said Mr. Stiles, "our church is consecrated to Almighty God." "Be it so," said Deacon Barnes, "this shall no longer be used in this way." And it was not!

ST. JOHN'S CHURCH.

Side by side with the establishment of the Presbyterian church in this parish grew the Episcopal church. Its genesis dates back to 1722; its focal point was the house of Ebenezer Blakeslee; its father was Rev. James Wetmore. This places its birth but six years later than the founding of its sister church. It is not pretended that there was an organization and regular worship at this time, but as all great movements resolve themselves out of a more or less nebulous condition, so did the elements of the Church of

England exist some years before they condensed into visible substance.

The Rev. James Wetmore was dismissed from his pastorate, in brief, because he "doubted the validity of his Presbyterian ordination." He went to England for Episcopal orders, received them at the hands of the Bishop of London, in the chapel of Lambeth Palace, was returned to New York city, and afterward stationed at Rye, N. Y. His ministry of thirty-seven years was remarkable for efficiency and widely extended results. It is not known that he ever came to North Haven after his comparative banishment therefrom. But, be that as it may, there is abundant reason to believe his convictions became the convictions of some of his parishioners, noticeably among whom was Mr. Ebenezer Blakeslee.

It is a strange omission of President Ezra Stiles that in his recorded list of the families of the parish in 1715 he makes no mention of Mr. Blakeslee. One of the earliest settlers in the parish, he was a man of strong conviction and indomitable perseverance. He was a blacksmith and a hard worker. Tradition has it his anvil was long preserved in the family, but now irrecoverably lost. It will be recalled that it was under his roof for many years prior to, and during the building of the first meeting-house, that his neighbors met in accordance with this resolution:

"Agreed on by y^e society that they will accept of y^e house of Ebenezer Blakeslee for y^e publick worship of God, until y^e major part of y^e society shall see cause to lay it aside."

It was thus he became the Obed Edom of his fellows, having in his custody an ark of God while its rude temple was building.

Ebenezer Blakeslee came of good stock. He and his descendants have been so identified with the history of the town that the record would be incomplete without a somewhat detailed account of the family.

1. Samuel and John Blakeslee came from England about 1636. They were blacksmiths, and brought

their anvils, hammers and tools of their craft necessary to set up their forges in the New World. They landed at Boston, and bought what was known as "Boston Neck." Here they established their families and attempted a livelihood, but patronage was poor, and after a few years' struggle left their possessions and emigrated to New Haven. Neither name appears on any planters list, but when the meeting-house was seated, in 1646, Samuel Blackley was assigned the first seat "against the Soldiers seats." John remained in New Haven but a little time before he removed to the northwestern part of Connecticut and settled in what is now Woodbury. Both these gentlemen were members of the Church of England. Samuel died in 1672, leaving an estate appraised at 231£ 14s. 9d. No distribution appears of this property, but there is mention made in the inventory of "shop-tools, old iron. &c." Of the children, thus far but two have been satisfactorily accounted for, Samuel, Jr., and Ebenezer.

The Rev. Mr. Wetmore was dismissed late in 1722. After that date Mr. Blakeslee's name no longer appears on the First Ecclesiastical society's records, but in 1723 we find his temple doors opened once more to a little company in sympathy with the old faith of his fathers, who then and there at his hearthstone formed the temporary society which later on became the Church of England in North Haven. Thus literally from the same source, within few years of each other, sprang the two churches which for a century and a half have dwelt so pleasantly together."

It is uncertain how many families at that time entered into this Episcopal covenant, but in a little while thereafter their recorded names were, in addition to Mr. Blakeslee's:

Thomas Ives,
Simon Tuttle,
Nathaniel Tuttle,
Samuel Brockett,
Lawrence C. Clenton (Clinton).

Of these men, Thomas Ives had been collector of the "ministerial rate," and also prudential committee-man in the old society, 1720-24. Simon Tuttle was chairman of the meeting-house building committee, 1718-1722, and was, moreover, noted for his "dissenting" views in the business meetings of his associates. The remaining three gentlemen had never been honored with any official station in the old society, so far as appears.

Dr. Trumbull says of them in his Century sermon: "One or two families embraced Episcopacy with Mr. Wetmore which began the church in this town;" and in speaking of the number of families holding to Episcopacy a few years later he says—some think with a touch of sarcasm: "The Church increased considerably in these years by the population of the one family of Mr. Ebenezer Blakeslee, who was the first man of the Episcopal profession."

During the Rev. Isaac Stiles' pastorate in the First Ecclesiastical society other families were added from time to time to the temporary Episcopal organization. Mr. Stiles' conservatism, and his in no wise hostile demonstration toward the feeble minority here, probably spared them the serious troubles experienced elsewhere, and to this day very pleasant memories have been cherished by churchmen concerning him.

When they found themselves growing they likewise found that to be healthy they must have some organization. There was nobody in New Haven to unite with, and no "Church House" there. That was the stronghold of orthodoxy; they could not look that way. There were a few sympathizers in Wallingford, and a small number in Cheshire. With these they consulted regarding a union of their interests and a house of worship. A meeting was eventually held at the house of Thomas Ives, where it was agreed that a "Union Church" should be formed, and on the Monday after Easter, 1740, at Mr. Ives' house,

such a church was organized. The following officers were chosen:

THOMAS IVES,	}	<i>Wardens,</i>
NORTH INGHAM,		
EBENEZER BLAKESLEE,	}	<i>Vestrymen.</i>
AARON TUTTLE,		
ISAAC DAYTON,		
WILLIAM WALTER,		
ENOS SMITH,		
JOHN MACKAY,		
NORTH INGHAM,		<i>Clerk.</i>

Ives, Blakeslee, Tuttle, Dayton and Walter were North Haven men. They held the balance of power, and this indicates a substantial backing behind them. At the same meeting steps were taken to build a place of worship and to secure the services of a clergyman, of which the number in the colony had now increased to six. They also agreed on a ministerial rate as follows:

Thomas Ives, twenty shillings.
 Ebenezer Blakeslee, ten shillings.
 Aaron Tuttle, ten shillings.
 Isaac Dayton, ten shillings.
 William Walter, ten shillings.

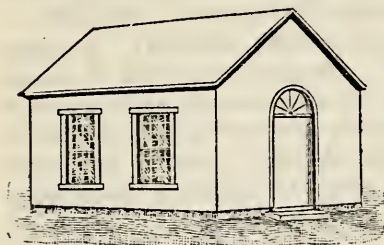
Subsequently the following heads of families were enrolled as members:

Abraham Blakeslee,	Matthew Blakeslee,
John Parker,	John Bassett,
Titus Brockett,	Daniel Finch,
David Brockett.	

Mount Carmel, Northford, Wallingford and Cheshire furnished about twenty others, and they felt themselves strong enough for aggressive service.

During the year 1740 a small rude place of worship was built by them in the "Pond Hill" district in Wallingford. It stood near the present residence of George Allen. A reproduction of it taken from Dr. Davis' History of Wallingford is here shown.

The frame of this building, and perhaps some portion of its covering, is still extant, and stands in the



UNION CHURCH, WALLINGFORD.
Pond Hill District, 1740.

rear of the old Jesse Clinton place now owned by Elizur C. Clinton. It is about twelve feet square, low, and with a comparatively steep roof. Family history fixes its authenticity beyond question, and it stands

to-day a silent witness of the troublesome times when it cost something to be an Episcopalian.

In 1757 Wallingford abandoned the rude altar at Pond Hill and in 1762 erected a more commodious place of worship in the center of the village, and from that time the union church became practically useless. The Rev. Mr. Camp on his return engaged afresh in building up and encouraging his Master's work. He officiated in Wallingford and North Haven as circumstances would allow and gave valuable assistance to the church in both places. He was the first Episcopally ordained clergyman who officiated here. At this time—1757—or when practically the "Union Church" had been closed by the withdrawal of the Wallingford members, it is not improbable that for a little time the North Haven worshipers sought temporary quarters back at the old fire-place of 1723.

A generation had passed by. Of the pioneers none were alive, with the possible exception of Thomas Ives, who died in 1768, at the age of eighty-four. Great changes had been going on. They went out "an handful of corn in the earth upon the top of the mountains." They returned after varied and manifest experiences, "bringing their sheaves with them." A day was dawning on larger and better things, and

on April 24, 1759, the parish of St. John's Church, North Haven, was formally organized.

The Rev. Ebenezer Punderson presided at this meeting. Tradition affirms that it was held at the house of Ebenezer Blakeslee. Mr. Punderson was a native of New Haven. He graduated at Yale college in 1726, and for a time was pastor of a Congregational church in Groton. Like Mr. Wetmore and others he experienced a change of views and went to England for orders. He returned in 1752 and was stationed at New Haven.

He gave three-quarters of his time to his church there and at West Haven, and the remaining part to the work in North Haven. He was eminently fitted for his calling, and though his fields were widely scattered, rendered efficient aid to them all.

At the meeting of April 24th, 1759, at Mr. Blakeslee's house, as just related, the following persons were the first elected officers of the Church of England in this place:

EBENEZER BLAKESLEE,	}	<i>Wardens.</i>
MATHEW BLAKESLEE,		
ABRAHAM BLAKESLEE,	}	<i>Vestrymen.</i>
ZOPHAR BLAKESLEE,		
GERSHOM BARNES,	}	<i>Clerk.</i>
OLIVER BLAKESLEE,		

A declaration of principles was drawn up and received the signatures of those willing to cast in their fortunes with the old mother church. The following is a copy:*

A SUBSCRIPTION.

We, the subscribers, having seriously and in fear of God, considered the melancholy divisions of Christ's mystical body His church, which he has purchased with his own blood, which above all things ought to be at unity within, & as much as may be at all Times to endeavor to preserve the unity of the spirit in the Bond of Peace. is the indispensable Duty of every Member of this his Body, who is the Head of all things and the Judge of all Men

* St. John's Church Records.

Also disregarding the fear of Men which is a Snare, & having in the Fear of God examined into the Doctrine of the Church of England sumd up in the twelve Articles of the Apostles Creed, which is the one Faith into which all her Members are baptized & in some measure acquaint ourselves with her Government by Bishops, Priests and Deacons which the greatest enemies of the Church of England acknowledge to have been the Government of Christs Church for 1500 years together, & also being sensible of the expediency & Excellency of her worship by forms of Prayer in public which all may understand and join; in glorifying our heavenly Father with one Mind & one Mouth according to the Apostles Direction and Command Romans 15:6

Considering the particulars above mentioned we do profess ourselves Members of the national established Church of England and submit ourselves to the pastoral Care and charge of the Revd. Ebenezer Punderson the venerable societie's Missionary in Connecticut, but more especially in this town, hoping and trusting to be at all Times intreated in his Prayers and Blessings & pastoral labors so far as his extensive Charge will admit of; & humbly hope his Labors among us will not be in vain, nor our own, in working out our own Salvation with fear and Trembling; always considering the words of St. Paul—Hebrews 2:3—how shall we escape if we neglect so great Salvation.

Ebenezer Blakeslee,	William Walter,
Edward Little,	Thomas Walter,
Daniel Fince,	John Spencer,
Mathew Blakeslee,	Benjamin Barnes,
Ebenezer Blakeslee, jr.,	Gershom Barnes,
Abraham Sieley,	Benjamin Smith,
Abraham Blakeslee,	Reuben Bachelor,
Daniel Fince, jr.,	Jude Cooper,
Zophar Blakeslee,	Aaron Tuttle,
Oliver Blakeslee,	William Sanford,
Samuel Pierpont,	John Winston,
Samuel Brockett,	Joel Blakeslee,
Samuel Mix,	George Mix,
Stephen Mix,	Gershom Todd,
John Blakeslee,	Simon Tuttle,
Aslibel Stiles,	James Pane,
Mecca Potter,	Amos Allen,
John Clennon (Clinton),	John Robenson.

These heads of families were the original members of the parish. President Stiles mentions only a portion of this list, but, significantly enough, the

names he does record are among the most prominent supporters of the church to-day.

Up to this time a few of these men had been prominent officials in the First Ecclesiastical society. Noticeably among them were Samuel Brockett, Samuel Mix, Zophar and Abraham Blakeslee, Jude Cooper and one or two others, but it does not appear that these lost caste in the society from which they seceded, for we find some of them receiving appointments from the very body which churchwise they had abandoned, another proof that in North Haven at least, no animosity existed between the two organizations.

The summer of 1759 was spent in soliciting aid for the building of a church house in North Haven. Toward the latter part of the year such progress had been made that a special meeting of the First Ecclesiastical society was called December 18th, at which they said: "We were willing that those that profest to the Church of England should set a Church or House for Publick worship on the Northeast corner of the Green." This concession does not bespeak jealousy or antagonism, and just at the time, too, when everybody's teeth were "on edge" by the rasping events occurring in such quick succession. The Dana controversy, the Mount Carmel defection, the growing opposition to the Rev. Isaac Stiles, the distraction of the French war, the condition of the currency—all were simultaneously rolling in their waves of turbulence and unrest.

But they rode through the storm in safety and two days after Christmas, or on December 27th, 1761, the Rev. Mr. Punderson formally dedicated St. John's Church to the service of God, and thenceforward Episcopacy had not only a name, but a habitation among us.

The "northeast corner of the Green" (quoting from the First Ecclesiastical Society) was the spot where the rectory now stands. The wisdom mani-

fested in the selection of this site was something for which that parish has always been profoundly thankful. The unsectarian spirit which prompted the donation of this plot should in this case be especially remembered. It was so at variance with the general trend of feeling toward the Church of England throughout the colony as to make it an isolated case. Can the religious history of the State produce a parallel instance?

In the year the Rev. Benjamin Trumble became the successor of the Rev. Isaac Stiles (1760) he bargained for the hill land on the east side of "The green." The entire tract on that side then belonged to Joseph Pierpont, 2d, grandson of the Rev. James Pierpont of New Haven, the donor of "The green." The western line of his land being uncertain on account of the area of the tract given "to the neighbors" being so vaguely defined, he secured the services of Master Oliver Blakeslee, a native of the town and a surveyor, whose calculations have never been disputed, who established a satisfactory boundary line between Joseph Pierpont and the public property. This survey cut off "the northeast corner of the green," which the First Ecclesiastical society had always understood as theirs, and included it in Mr. Pierpont's possessions which the Rev. Mr. Trumble was trying to purchase. When a bargain was finally effected and the deeds came to be drawn, Mr. Pierpont reserved the church site "six rods north and south and three rods east and west," and sold it to the Church of England parish at the same rate per acre as charged Mr. Trumble. The church was already built upon it. The First Ecclesiastical society seemed to acquiesce in the new line, but Mr. Trumble expressed considerable dissatisfaction at the reservation made, but finally waived the issue by saying "it did not matter much—he would soon have the church for a barn." A statement at once heavily charged up to the young and impulsive

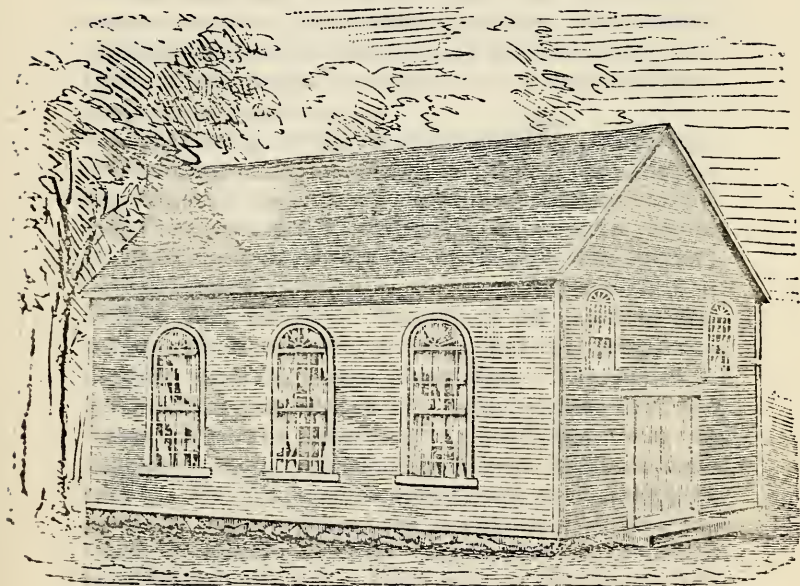
minister by the churchmen and said never in the succeeding sixty years to have been forgiven.

The new church building stood nearly on a line with the front fence of the present rectory; a drive was constructed around it. It was 38x30 in size and the entrance faced the south. The exterior was plain, without steeple, turret, bell or porch. It was built in the usual style of the Church of England places for worship before the Revolution. The windows for that day were very fine. There were three on each side, long and wide, and one at the north end, a little east of the center of the building. These windows consisted of two long sashes, carrying twenty lights each, and surmounted with a semi-circle top called a "crown window" in distinction from the Puritan square top meeting-house window. Two half windows were set in the south end, above the door, one of which lighted "the singers' gallery." This gallery at first was built only in the southeast corner of the church, but later was extended a little distance on the east side.

A center aisle four feet in width extended from the door the length of the church. At the north extremity of this there was first a small, square reading box; above this a square box prayer desk, and above that a paneled pulpit having a board seat firmly fastened to the wall. On the left of these and below the large end window, and facing the pulpit, was a small, plain table, loaned the parish for the time being, and at the south end of this table was the communion rail, with space, perhaps, for eight communicants. The church had no furniture of any description, not even a chair, and did not possess any for some time.

For the accommodation of the worshipers there were two box pews in front, on the right-hand side of the pulpit, and then ten seats running back to the door. On the left-hand side, in front, was a plain

board seat for convenience, especially at Communion. Then came two small box pews, followed by only seven seats on that side, the remaining space being allotted to the gallery stairway. The ceiling was about eighteen feet high, finished flat, and showing no timbers. Both exterior and interior were devoid of paint for many years. Its seating capacity was about one hundred.



THE EPISCOPAL CHURCH, NORTH HAVEN, CONN., 1760.

The above view is presented as a careful representation of this ancient edifice. It stood where it "could not be hid" for seventy years, giving way to the present building in 1834.

There is in the possession of Mrs. Franklin Shepherd an interesting relic connected with this old church, being none the less than a diagram of its interior, with the names of the pew and seat holders carefully noted in the order in which they sat. From

this we learn who were the solid men of the parish, and the pew rent they paid:

	£	s.
Samuel Mix, - - - - -	6	0
Abraham Blakeslee, - - - - -	7	5
Zophar Blakeslee, - - - - -	7	0
Joel Blakeslee, - - - - -	4	10
Stephen Mix, - - - - -	4	10

The sum total raised was 52£ 15s. There is no date recorded of this diagram, but the most careful comparison of the names thereon fix it not later than 1768. It was probably drawn at the annual Easter meeting in that year.

There being no bishop in the country at that time, the building when completed could not, according to the usages of the mother church, be consecrated. It was, therefore, simply dedicated, or, in other words, set apart for public worship on St. John Evangelist's day, December 27, 1761.

The Rev. Ebenezer Punderson officiated at this ceremony. It was due to him that this result was brought about in such a short time. The parish of Wallingford commenced two years earlier than did North Haven the erection of a church, but it was one year later than 1761 when they were ready to dedicate it. Mr. Punderson's energy had previously been shown in the erection of the first Church of England house of worship in New Haven, in 1753. For this building he gave the greater part of the timber, and the land on which it stood had been bought of Samuel Mix, a North Haven man, and one of the vestrymen of St. John's church in 1761.

Mr. Mix was a large landholder. Few men in the parish owned greater possessions than himself, and only one in the Church of England society outranked him in wealth in 1787. He had enjoyed the confidence of the First Ecclesiastical society previous to leaving that body, being made collector of the "ministerial

rate" in 1759, and also collector of the Church of England rate in 1764. He died in 1813, at the age of 82, and was buried in the old cemetery. Tradition affirms he brought from Middletown, Conn., the black walnut from which sprang that magnificent tree now standing near the house of James Mix, a lineal descendant of Samuel. During the Revolutionary period he sympathized with England, and, unfortunately for a patriotic record, his name stands to-day appended with others to a paper promising aid and comfort to the King's forces in New York City in 1778.

The dedication services of this church were unique for this latitude. Occurring as it did only two days after Christmas, the building was decorated with evergreens and made to assume a festival appearance. The music for the occasion was something remarkable for that day, if tradition may be relied upon. It was under the direction of the "Quiresters," Simon Tuttle, Samuel Mix and Joel Blakeslee, assisted by Oliver Blakeslee.

The First Ecclesiastical society had introduced Dr. Watts' Psalms into their choir gallery the year previous (1760). This was the American edition, published by Benjamin Franklin in 1741. The Church of England deemed such Puritan music wholly unsuitable to their service, and so struck out in a different direction. The records of the parish show for many years that great pains was taken with this branch of public worship.

A word further concerning one or two of the early officials of this church. Ebenezer Blakeslee lived long enough to see the organization of the parish, be chosen its senior warden, and look upon the church edifice. Age was beginning to incapacitate him for active duty, and he was soon to "fall asleep by the way." He was a vestryman for the last time in 1764, and then his name disappears from the records. It is likely that he died two years later, for in the record

of a baptism in 1766, "Ebenezer Blakeslee's wife" was present, while at a similar event in 1767, the "Widow Elizabeth Blakeslee" attended. He was buried in New Haven.

Samuel Pierpont, oldest son of Joseph Pierpont, 1st, and grandson of the Rev. James Pierpont, of New Haven, was the senior warden in 1761. Thus it came about that in the little parish of North Haven was officially renewed the broken line of the Pierpont family in the Church of England, a family of whom the known genealogy dates from the year 980, when Sir Hugh de Pierrepont was "Lord of the Castle of Pierrepont in the south confines of Picardy and diocese of Laon in Normandy." Mr. Pierpont was thirty-two years old when first elected senior warden, 1761, and he continued in this position, with few exceptions, for fifty years, or until his death in 1820, at the age of ninety-one.

Contemporary with and a colleague of Mr. Pierpont for twenty-five years was Abraham Blakeslee. This gentleman was of the old Blakeslee stock, and a near relative of Ebenezer, mentioned. He died in 1785, and was succeeded by Zophar Blakeslee, whose official record ceases in 1798.

There are other and illustrious names connected with this church. There are incidents and traditions attached to its life by the score. There are sad pages of reversals and struggles during the Revolutionary war. In brief, there is still lying untouched, beyond the year 1761, all its history of sacrifice and self-abnegations, all its record of sunshine and storm, all its wealth of hope and weight of fear, all its crosses borne and all its crowns won.

After the Rev. Ebenezer Punderson had succeeded in organizing St. John's parish in 1760 and building the church dedicated on St. John's day, December 27, 1761, he was soon transferred on account of troublesome times in New Haven to the mission in Rye,

N. Y., made vacant by the death of that "worthy, learned and faithful" clergyman, the Rev. James Wetmore. In the meantime there had been transpiring a series of events, which, in the culmination, was destined to have far reaching results in North Haven, Wallingford, Cheshire and what is now Meriden.

In the records of St. John's parish is the following significant entry written in the clear and beautiful penmanship of Oliver Blakeslee, clerk.

"The Rev. Mr. Samuel Andrews returned from England Jan. 23d, 1763, Missionary for 3 Parishes, viz.: North Haven, Wallingford and Cheshire, and delivered his first discourse February 14th at St. John's Church in North Haven to an audience of One Hundred People."

The influence of this man accounts for much of the religious history of North Haven, Wallingford, Meriden and Cheshire between the year 1762 and the close of the Revolutionary war. He was really the establisher of Episcopacy in all the above named region. He was a man of estimable character, loveable in every respect and an indefatigable worker. He was a native of the colony, a graduate of Yale College and a very prudent man.

He resided in Wallingford. When he began his work he received as his salary £30 sterling from the Society for the Propagation of the Gospel in Foreign Parts, £50 from his congregation here, a glebe of fourteen acres and a house in Wallingford. The house is still standing. Afterward the North Haven parish consented to give three Sundays a year to Northford. He also to some extent officiated gratuitously in Middletown.

The four parishes of to-day, St. John's, North Haven; St. Paul's, Wallingford; St. Andrew's, Meriden; St. Peter's, Cheshire, are the evidence of wisely and thoroughly laid foundations by "Parson An-

draws." But the Revolutionary war brought serious trouble. The Rev. Mr. Andrews, as was natural in the circumstances, was a sincere loyalist. He was specially honored by King George, who presented him a beautiful coat of arms. Yet, in the midst of all the trouble during that exciting period, Mr. Andrews was always the courteous gentleman and sympathetic friend. He remained the faithful and devoted missionary, so far as possible, throughout the war. He was not molested in North Haven, but for awhile he was put under heavy bonds in Wallingford and not allowed to visit any of his people without the consent of the selectmen.

For a time, with one or two exceptions, the ministrations of the twenty Church of England clergymen serving the forty parishes in Connecticut were silenced. In North Haven St. John's Church people being devotedly attached to "Parson Andrews," and having been well instructed and thoroughly grounded in their churchmanship, stood by their church regardless of the unpopularity of their course, and regardless of all difficulties. Most all of them made the political mistake of being loyalists. Some were neutral; a few sympathized with the patriots. However, they were not seriously molested, again showing the remarkable state of things in the early history of this community. The counselor and guide in the affairs of St. John's parish at this time was the educated and influential layman, Joseph Pierpont, Esq., a man highly honored by the town and state, and for fifty-nine years parish clerk. He was a sincere friend and great admirer of the Rev. Mr. Andrews.

In 1784, the year after the declaration of peace, begin the records of what was at first called "The Prudential Committee of St. John's Parish," in distinction from the vestry of the parish. This prudential committee consisted each year of a moderator, a clerk "sworn according to law," and an executive

committee of three, all elected annually by the society. The vote at the first recorded meeting was: Abraham Blakeslee, moderator; Oliver Blakeslee, clerk; Samuel Sackett, Seth Todd, Joel Blakeslee, committee. It was also voted: "That a tax of two pence on the Pound should be collected of the members of said Society for said Society Charges, and that Benjamin Pierpont be collector of said tax." Also: "That the warning of the Annual Meeting of said Society and Congregation should be in the form of and in conjunction with the other Society in said North Haven." The following society meetings and the action taken indicate a great deal: "At a special meeting of the Episcopal Society in North Haven legally warned on August 24, 1785; Voted—'That we are desirous to have the Rev. Mr. Andrews continue with us if he can consistent with his interest and ours.'" Joseph Pierpont, Esq., and Zophar Blakeslee were appointed a committee to confer with the delegates of the Wallingford and Cheshire societies in a mutual application to Mr. Andrews as above voted. Two weeks later at an adjourned meeting it was further agreed, "That we will give the Rev. Mr. Andrews £25 lawful money for his labors in the Gospel with us one fourth part of the time, for and during the term of his service among us in the work of the ministry." Walter Munson was added to the above named committee. It is not likely that these overtures met with success, for in the following December it was voted, "That we will support the Rev. Mr. Andrews for his service with us for the one half of the time, providing the sum do not exceed forty pounds lawful money." The committee was further strengthened by the addition of Alven Bradley (presumably a Mt. Carmel man).

A week later at a society meeting, this committee reported no progress and it was then voted to rescind the action of the previous meeting appropriating £40.

and assess themselves four pence on the pound on the list of 1786 for the support of Mr. Andrews one-half of the time for said year.

All this earnest, generous effort was a failure. The popular feeling in Wallingford was very bitter against Mr. Andrews, and those who had been identified with the Church of England during the war. Mr. Andrews was conscientiously a loyalist, and in the circumstances believed that it was his duty to leave the country. Before leaving he presented St. John's parish, from his limited means, £7 to assist the parish in securing another clergyman. He went to the town of St. Andrews, New Brunswick, where he was very successful and highly honored. He was here in 1786 on a visit and spent the winter of 1792-3 in Wallingford, officiating in North Haven one-third of his time. He died in New Brunswick in 1820, the same year that Samuel Pierpont, his senior warden died here, and four years before the death of his devoted friend, Joseph Pierpont, Esq.

The officers of St. John's parish during Mr. Andrews' ministry, were as follows:

1762—Samuel Pierpont, senior warden; Abraham Blakeslee, junior warden.

Vestrymen—Samuel Mix, John Blakeslee, Ashbel Stiles.

Zophar Blakeslee, clerk.

Samuel Pierpont held the office of either senior or junior warden from 1761 to 1820, fifty-nine years. Abraham Blakeslee was a warden until his death in 1785. He was succeeded, as junior warden, in 1786, by Zophar Blakeslee. The additional vestrymen, between 1762 and 1785, were Matthew Blakeslee, Ebenezer Blakeslee, Simon Tuttle, Abraham Siely, Oliver Blakeslee, Joel Blakeslee, Timothy Shatock, Hopestill Critenden, Walter Munson, Joseph Pierpont, James Heaton, Zuer Bradley, Samuel Butler, Lemuel Bradley, Richard Brockett, Benjamin Brooks, Titus

Frost, Jonah Todd, Timothy Fowler, John Tuttle, Samuel Sackett, Alven Bradley.

Oliver Blakeslee was the first clerk, but Zophar Blakeslee succeeded him from 1762 to 1785, although between 1773 and 1785 Joseph Pierpont, Esq., was the assistant clerk. Then Joseph Pierpont succeeded him and continued clerk until his death, in 1824, at the age of ninety-one.

Abraham Blakeslee was the lay reader of the Church services at first, with the assistance of Samuel Mix in 1770, and Samuel Pierpont, Zophar Blakeslee and others later, as the absence of the Rev. Mr. Andrews so many Sundays during the year made lay services necessary. The church was regularly opened for lay services every Sunday that Mr. Andrews was officiating elsewhere. Some of the books of sermons read by these men, and also by others later, are now in the parish library with their original library number, in some instances having the original signature of the purchaser. This is particularly the case with regard to Zophar Blakeslee. He used, among others, three volumes of Bishop Sherlock's sermons, published in 1761. Then followed, among others, Bishop Atterbury's sermons and Bishop Horne's, published later, etc. These sermons were the best works of the English Church during the last century, to which were added near the close of the century, Bishop Seabury's sermons, etc. As early as 1766 there were at least eighty-eight volumes in the parish, and over one hundred volumes at the close of Mr. Andrews' ministry, many having been sent from England. These books indicate a high standard of religious thought in those days on the part of the people of St. John's Church, and in a large measure account for the preservation of their church during the Revolutionary war and afterward.

From the organization of St. John's parish in 1760, great effort was made in the succeeding ten years to

build up church music, and with considerable success. In 1770 more systematic work was agreed upon, and three men, Joel Blakeslee, Simon Tuttle and Samuel Mix, were chosen "choristers." The following year, among others, Oliver Blakeslee, teacher, clerk, surveyor and accountant, was placed upon this committee, and who really, up to 1775, was the director of the musical service.

In the latter year another man was added to these "choristers," who was destined to be called "The father of music in St. John's Church, Titus Frost. He was a chairmaker and lived at Muddy river. Although assisted heartily by his associates, who were noted singers in their day, yet he was unquestionably the man whose influence most brought about the musical results seen in this church to-day.

He married Mabel, daughter of Isaac Stiles. Isaac was a Congregationalist. He was the father of Isaac Clark Stiles (brother of Mabel). Isaac Clark was a Congregationalist in his boyhood. He married Eunice, daughter of Zophar Blakeslee. Her Episcopacy was so decided that she won her husband over to her belief, and he became an Episcopalian, holding an influential position in that church for many years. From that marriage came the great assistance the several Stiles families have rendered St. John's Church and parish to the present time.

Titus Frost put into the church the first piece of chancel furniture owned by the parish. He made a chair for the rude, unfurnished chancel. He invited a few friends to accompany him to the church, and taking the chair up the aisle, placed it in the proper place, and then, being decrepid, limped back down the aisle preceding the little procession, singing with others, to the tune of "Old Hundred," the last verse of Bishop Ken's hymn, "Praise God, from whom all blessings flow," etc. This was the first "processional hymn" in the history of St. John's Church. In 1783

all the music was put into his hands. He was chosen "to manage and order the singing." The Tate and Brady version of the Psalms, with a few hymns and something especially for Christmas and Easter, constituted the musical material for use. Chanting was not practiced until thirty years after the Revolutionary war. The hymn composed by the poet-laureate Tate, beginning,

"While shepherds watched their flocks by night,
All seated on the ground"—

was sung with great spirit at Christmas. The traditions in the parish with regard to the enthusiastic singing of that hymn, and the Christmas and Easter arrangement of music, generally under the leadership of Titus Frost, are many and interesting. At the time of his taking up this work attention to Church music was being considered in all the parishes. Perhaps Mr. Frost's efforts in this direction received especial approval October 22, 1788, which was a memorable occasion for this parish. On that day the sixth convocation (afterwards called convention) of the diocese of the Episcopal Church of the State, and for the matter of that, of New England, met in North Haven. Bishop Seabury and the clergy generally were present. Two deacons, one from New Haven and one from Dartmouth College, were ordained to the priesthood. Unusual preparations for so unusual an occasion were made, and Titus Frost was in no ways behind with his department of the divine service.

The first Episcopal visitation was by Bishop Seabury, for confirmation, October 3, 1786, as given in the *Connecticut Journal*, October 4. This is the oldest preserved exact date of any confirmation service in the United States.

To such an extent did Mr. Frost's enthusiasm and labor carry his brethren, that the choir gallery had

to be greatly lengthened to accommodate those who would join in this branch of worship. Fortunately the names of the "old choir" of 1788 have been preserved.

Titus Frost, Manager.

MALE CHORISTERS.

Seth Blakeslee,	Isaac Sieley,
Joel Blakeslee,	Isaac C. Stiles,
Oliver Blakeslee,	Isaac Sackett,
John G. Tuttle,	Abraham Blakeslee,
John Sieley,	Samuel Sackett,
Abraham Sieley,	Ebenezer Pierpont.

SINGERS ON THE TREBLE.

Mrs. Isaac Sieley,	Abigail Pierpont,
Mrs. John G. Tuttle,	Bethiah Pierpont,
Mrs. Joseph Jacobs,	Lydia Sackett,
Mrs. Abraham Blakeslee,	Bede Sackett,
Mrs. Josiah Thomas,	Susanna Blakeslee,
Lucy Pierpont,	Lydia Blakeslee.

Mr. Frost builded better than he knew. At the declaration of peace in 1783 there were but fourteen Episcopal clergymen left in Connecticut. The Rev. Samuel Andrews was one of them. After his departure in 1785, it was impossible for the parish to secure the services of a clergyman even for an occasional Sunday. Then followed a long period of five years, when only faithfulness in keeping up "lay services" saved this little ark from destruction.

It was just here that Titus Frost and his choir assisted to bridge over what was really the most trying period in the whole history of the church.

Owing to the attitude of the Rev. Mr. Andrews and others of his parishioners during the Revolutionary war, a prejudice had arisen, not only in North Haven, but elsewhere, against the Episcopal Church.

No open outbreak that we wot of ever arose here between the two churches, nevertheless, as elsewhere, much that was antagonistic existed. Fortunately for

all, St. John's Church outrode the storm, and in 1790 began to take heart and look about for another leader.

Him they found in Edward, son of Abraham Blakeslee, a student at this time in Yale College, with his cousin Solomon, son of Zophar Blakeslee. Edward Blakeslee had not received "orders" when attention was fixed upon him. At the February meeting in 1788, held, by the way, in the little red school-house near Dr. Trumbull's church, the society voted to give Mr. Blakeslee a "call" for one-third of the time, and give him three dollars to deliver to Bishop Seabury, if he would go to New London for "orders," with the further encouragement that they would pay three pence on the pound annually towards his support.

Young Blakeslee went to Trinity Church, Branford, at his graduation, instead of settling down at home. He remained there two years. His townsmen did not lose sight of him, and so ardently did they plead for his services, that in the spring of 1790 the combined parishes of North Haven, Northford and Hamden secured him at a "salary of £65 and 45 cords of good firewood" annually.

During the preceding five years of lay service it is probable that Joseph Pierpont, Esq., was the influential and excellent adviser. He it was who mainly conducted the religious exercises, reading the services on Sundays. A number of books of sermons once owned by him, and from which he read, are now in the parish library. In passing it may be pertinent to state that he was the first Episcopalian in the State to receive the appointment of justice of the peace from the General Assembly.

The enrolled membership of the Episcopal Society between 1784 and 1790, is herewith presented:

Jotham Alling,	Isaac Cooper,	Stephen Mix,
Titus Barnes,	Allen Cooper,	Mansfield Munson,
Benjamin Barnes,	Titus Frost,	Walter Munson,
Jared Barnes,	Timothy Fowler,	Titus Munson,
Abraham Blakeslee,	Joseph Gilbert,	Stephen Pardec,
Zophar Blakeslee,	John Gilbert,	Medad Potter,
Oliver Blakeslee,	Abraham Gilbert, Jr.,	Samuel Pierpont,
Jonah Blakeslee,	Abraham Gilbert,	Benjamin Pierpont,
John Blakeslee,	Joel Goodyear,	Hezekiah Pierpont,
Abr'h'm Blakeslee, Jr.	Theophilus Goodyear,	Joseph Pierpont, Jr.,
Philemon Blakeslee,	Jesse Goodyear, Jr.,	Russell Pierpont,
Enos Blakeslee,	John Hayes,	Eli Pierpont,
Joel Blakeslee,	Nathaniel Heaton,	Joseph Pierpont,
Zuar Bradley,	Joseph Heaton,	Jonathan Ralph,
Alvan Bradley,	James Humaston,	Samuel Sackett,
Joel Bradley,	Benjamin Hull,	Eli Sackett,
Seth Bradley,	Lewis Hubbell,	Abraham Sieley,
Justus Bradley,	Joseph Jacobs, Jr.,	John Sieley,
Richard Brockett,	Enoch Jacobs,	Isaac C. Stiles,
Barne Brooks,	Stephen Jacobs,	Robert Tomlinson,
Azel Brooks,	Nathaniel Johnson,	Simon Tuttle,
Thankful Brooks,	Archibald McNeil,	John G. Tuttle,
William Crane,	Samuel Mix,	Joel Thorpe, Jr.,
Joseph Collins,	Samuel Mix, Jr.,	Thomas Walter,
	William Walter.	

After the Revolutionary war, St. John's parish became, by force of circumstances, a double-headed organization. There came into existence what was called "The Prudential Committee of the Episcopal Society of North Haven." This anomaly continued until by a supplemental act of the Legislature in 1842, legalizing all Episcopal societies, wardens and vestrymen were empowered to take the place of the Prudential Committee. But it was not until 1878 that the present parish system came into operation by an act of the legislature authorizing the Episcopal Church to organize parishes according to its own canons.

Membership in this Second Ecclesiastical Society consisted simply in enrollment, and a member could withdraw at any time. In 1878 the members had decreased to three. Between 1790 and 1820 the fol-

lowing men were moderators: Joseph Pierpont, Esq. (moderator every year with the exception of six, his great age, being ninety-four when he died in 1824, making the exceptions necessary), Jonathan Dayton, Abraham Blakeslee, Joel Blakeslee, Philemon Blakeslee. The executive members of the committee, usually three a year, were: Zophar Blakeslee, Titus Frost, John G. Tuttle, Isaac C. Stiles, Benjamin Pierpont, Jr., Josiah Thomas, Abraham Blakeslee, Joseph Pierpont, Jr., Philemon Blakeslee, Elisaph Hull, Philemon Pierpont, Perla Blakeslee. The clerk, from 1790 to 1823, was Isaac C. Stiles, and it is to him the parish is now indebted for full and complete records of the transactions of the prudential committee during thirty-three years. Moreover, Isaac C. Stiles' genial home was the place of entertainment for the clergymen who from time to time officiated in St. John's church. Mr. Stiles was also the first officially appointed "sexton," but without salary. He faithfully acted in that capacity, and when the rickety roof of the church of 1760 allowed the snow to drift into the attic he regularly shoveled it out that it might not melt and drip on the worshipers. He was also careful to have an excellent fire at his house on winter Sundays that the little congregation after services, having no "Sabbath-day houses," might go to a place of comfort. The first mentioned sexton, however, was the senior warden, Samuel Pierpont, and when he resigned in 1793 he received "ten shillings for sweeping the church," the only item of expense recorded in connection with sexton or music until a recent date.

Previous to the revolutionary war there was only one attempt at appointing a collector—Amos Allen. 1771. The action was illegal. The parish had no clergyman "residing and abiding among the people," and consequently had no legal right under the "Act of Toleration," 1827, to vote or collect a min-

isterial rate. All the voters attended the annual meetings of the First Ecclesiastical Society, and the ministerial rate was assessed upon all and paid to that society. After awhile, by courtesy, a collector was appointed to collect the ministerial rate on the grand list of the Churchmen for the use of St. John's parish. After the war; from 1784, the Episcopal society annually voted its own rate on its own grand list and appointed its own collector, and its annual society meetings were "warned in the form and in conjunction with the other society" until 1823.

The grand list of the Episcopal Society in 1793 was £1,975. In 1795, £1,829. In 1800, £4,548. In 1813, \$3,010, and between that date and 1820 from \$3,010 to \$4,145. The rate book of Daniel Pierpont, collector in 1800, made on the grand list of 1779, a larger grand list than in any of the succeeding years before 1820, is still in existence. From this rate book it appears that Eli Sackett was at that time the man of most wealth, Zophar Blakeslee having died the year before, and Samuel Mix not being at that time a member.

Dr. Trumbull states in his century sermon, 1801, that there were forty-one Episcopal families then, and seventy-five deaths among the Episcopalians between 1760 and 1801.

So small did the grand list of the society become that only in 1813 and 1819 was it reported to the convention of the diocese, and only on four occasions previous to 1829 was the parish represented in the convention—in 1806 by Abraham Blakeslee, in 1813 by Lemuel Brooks, in 1816 by Philemon Blakeslee, in 1819 by Daniel Pierpont, who was town clerk forty-four years. The annual assessment varied from two to four pence on a pound, and from thirteen mills to three cents on a dollar. To assist in the support of the bishop was an additional difficulty. In 1819 the society executed a bond obliging itself to annually

pay for that purpose \$6.90. The sum of \$7.10 was paid and nothing more until 1823, when \$10.00 were paid, and \$30.00 were borrowed of Elmon Blakeslee to square up. Then the bond was cancelled. Moreover, at the close of the last century another troublesome matter came up. The church was greatly in need of repairs. It had been hastily and cheaply built in 1760, and remained unpainted on the inside, and probably on the outside. It had no attractiveness in any respect, and the storms of nearly forty years were bringing ruin. Meeting after meeting of the society was held and special committees on repairs appointed. The committees refused to act on account of insufficient financial security, and little was done until 1820, when delay could no longer be tolerated. Then the church was elaborately painted on the inside, the pews were finely numbered and the outside also received attention. Two years before a little box stove $2\frac{1}{2}$ feet long $1\frac{1}{2}$ wide was placed in the middle of the aisle with the pipe running out of an east window under the gallery. When the stove was put in there was great jubilation, and when the old dilapidated church was repaired and painted there was still greater happiness on the part of St. John's Church people, then numbering forty-one families and twenty-seven communicants.

The numbers in some of these families is significant. Dr. Trumbull gave the size of certain Episcopal families as the reason for the continuance of Episcopacy: Lemuel Brooks, 11; Isaac C. Stiles, 10; Philemon Blakeslee, 10; (one death); Abraham Blakeslee, 10; Oliver Todd, 10. Fifty-one in five families. James Heaton, 7; Daniel Pierpont, 7; Levi Cooper, 7; Benjamin Pierpont, 8; Zophar Jacobs, 7. Thirty-two in five families. Total, eighty-three persons in ten families.

Wardens continued to be elected at an Easter parish meeting, and a "reading clerk" was also elected.

The wardens continued to read the services as usual, when no clergyman was present, except the Psalms, etc., which were read responsively by the reading clerk or assistant reading clerk and the people. The reading clerk also read the Psalms in metre, and the hymns, never "lining them out," because they were bound with the Book of Common Prayer; and he also read sermons when no clergyman was present. This was the usual duty of the wardens, clerk and assistant clerks, although subject to variation according to circumstances. There was really no place for vestrymen, and there soon ceased to be any. No vestrymen were elected between 1798 and 1841, a period of forty-three years. Samuel Pierpont continued to be senior warden until his death, Christmas eve, 1820, at the age of 91. Zophar Blakeslee was junior warden until his death in 1798. He was succeeded by Isaac C. Stiles, who was annually elected junior warden until the death of Samuel Pierpont, when he was elected senior warden. The vestrymen between 1790 and 1798 were Richard Brockett, Samuel Sackett, Joel Blakeslee, Abraham Blakeslee, William Crane, Isaac C. Stiles, Jonathan Dayton, Lemuel Brooks. Joseph Pierpont was reading clerk until his death, and from 1791 Isaac C. Stiles was his assistant clerk. Between 1818 and 1821 Mr. Stiles was assisted by Elmon Blakeslee and John Beach. Elmon Blakeslee recently died in New Haven at the age of 97. He was a son of Philemon Blakeslee, and one of nine children. Seven lived to be over 80. Three of the seven lived to be over 90. John Beach, the North Haven hero of the war of 1812, while teaching school at the "center," acted for a while as an assistant reading clerk, but was not long connected with the Episcopal society.

Between 1790 and 1820 the following persons were enrolled as members of the Episcopal society:

Jonathan Dayton,* Eli Jacobs, Erastus Lines, Christopher Horton, Ebenezer R. Webb, Pierpont Andrus, David Jacobs, Jr., Josiah Todd, Nichols Wheeler, John Hull, Sidney Brockett, Billa Thorpe†, Caleb Humaston, John Beach‡, Moses Beach, Bazeleel Dayton, Joel Pierpont, Solomon Bradley, Oliver Todd, Lyman Brockett, Leonard Pierpont, Ebenezer Hull, Moses Brockett, Benjamin Mix, Eliada Pierpont, Thomas Barnes.

From 1790 to the beginning of the present century the music of St. John's church continued under the direction of Titus Frost, assisted by John G. Tuttle, Abraham Sieley, Isaac C. Stiles, Isaac Sackett and Ebenezer Pierpont. In 1789 the general convention of the Protestant Episcopal Church adopted the revised Book of Common Prayer. Bound with that book were one hundred fifty psalms in metre, and twenty-seven hymns, two hymns for Christmas, one for Good Friday, two for Easter, three for Whitsunday, three for holy communion, one for burial, and fifteen miscellaneous. Most of these are still familiar. All "repeating tunes," such as were sung in the Congregational church, were excluded from Titus Frost's choir. The general character of early choir music can be imagined by the distribution of the "parts." The men sung the leading part (the treble), and the women sung the upper staff (tenor). From necessity, some male voices carried an irregular bass, and some female voices also hummed an underpart. It was a sort of go-as-you-please affair. Music written in four parts came into St. John's church in 1788. Frost died in 1828. He was succeeded in 1805 by Zophar Jacobs. About 1802 the first movement toward chanting was made by the Rev. William A. Smith, principal of the Episcopal Academy in

* Went over from the Congregational church.

† Became member of Congregational church, 1821.

‡ Attended Congregational church in his latter days.

Cheshire, Conn. The first book of chants used in North Haven was Wainwright's Collection, published in 1819. A copy is in the possession of the family of the late Ezra Stiles. The latter gentleman was the first to introduce a "tenor viol" into the choir gallery, in 1820. He succeeded Mr. Jacobs in the care of the music, bringing to the work ability and enthusiasm, and gradually introducing all the musical instruments used up to the present time. During his youth special music teachers were employed by both churches, and great efforts were made to attain proficiency in this part of worship. Of these early leaders, were Elam Ives, Mr. Wilson, Sebra Munson, Asahel Benham, Josiah Todd, Isaac Tibbals. To Mr. Stiles belongs the rare distinction of being the pioneer to introduce chanting into the services of St. Paul's church at Wallingford, Conn., in 1825.

For fifty years after the Revolutionary war no Episcopal clergyman resided here. When a clergyman did reside here, until recently, he also officiated elsewhere. Before 1779 it was almost impossible to secure a clergyman for any portion of the time. In 1790-1 the Rev. Edward Blakeslee, a North Haven young man, son of Abraham Blakeslee, and then a deacon twenty-four years old, officiated in North Haven, Hamden and Northford, while pursuing his studies elsewhere. He was promised "£65 and 45 half cords of wood," but there was a deficiency at the end of the first year and he felt obliged to leave. Meeting after meeting of the society was called to devise plans to keep him. An effort was made to unite the Episcopal societies of Branford, East Haven and North Haven, and finally the society in New Haven was earnestly appealed to, but all these efforts were useless. He was ordained priest in 1793, and became the assistant of the Rev. Dr. Mansfield at Derby, and died July 15, 1797. He was a fine scholar, and his compositions were of a high order. At

various times between 1793-4 the Rev. Solomon Blakeslee, son of Zophar Blakeslee, and a graduate of Yale college officiated. These Blakeslee young men were cousins, and when in college together were in the habit of spending many evenings in a pleasant social way at the house of Dr. Trumbull, although the Rev. Solomon in after years could never quite overlook the historical inaccuracy of the statement by the Dr. in his century sermon that the Episcopalians in 1789 adopted the name, "Episcopal Protestant church." These two Blakeslees were ordained priests in New Haven at the same time. Solomon finally became rector of St. James' Church, New London. In Hallam's history of St. James' Church is a highly appreciative reference to him. He was a social, genial man, rather in advance of the older people, and locally known as the clergyman who "whistled on the Sabbath day." He was an able and successful man, and held many important positions. He died April 10, 1835, and is well remembered by many living in the town.

Following Mr. Blakeslee came Rev. David Butler, Rev. Seth Hart, Rev. Reuben Ives, Rev. Jasper Davis, Rev. O. P. Holcomb and perhaps others. These men only gave a part of their time to this parish.

It was during the ministry of the latter gentlemen, 1818-1822, that the church was repaired and repainted. Up to this time the clergymen always officiated in "gown and bands." In 1821 Bishop Brownell confirmed nineteen persons. This was the fourth confirmation in North Haven. Some are now living who were confirmed at that time and one who was confirmed in 1814 in England. Things began to brighten a little, but there were many years of struggle yet to come before the present prosperity of St. John's Church could have its actual beginning. In 1820 there were forty-one Episcopal families, the same number as in 1800, and twenty-seven communi-

cants. There were only three Episcopal families living in the Center school district. St. John's Church had as yet no Sunday school, although most of the parishes throughout the diocese had such schools.

During all these years, notwithstanding the occasional luxury of a foot stove, with the thermometer at zero, and with the wintry blasts working through the rickety, unheated, desolate looking church of 1760, worship must have been a moral martyrdom, especially with only "lay reading" most of the time, but the persistent few held on their way.

CHAPTER V.

BRIDGES—THE CURFEW BELL—SHEEP CULTURE—MILLS
AND MANUFACTURES—PRICES AND PROFESSIONS 1763
—DR. WALTER MONSON—THE SABBATH DAY HOUSES—
SLAVES—SMALL POX—LONG LEASES—PUBLIC LIBRARY
1800.

The town of Wallingford was laid out in 1670, on the east side of the East river. To maintain communication with New Haven this stream had to be crossed. The people of these two towns voted in 1672 to jointly maintain a bridge over it at some convenient place. They made application to the General Assembly for such permission, which was granted at the May session in 1674, as follows:

“This Court grants the people of Wallingford liberty to build a bridg over New Haven River in the most convenient place that may be for the general and particular good: and this Courte doth declare that their building the bridge shall be no argument or not improved as an argument, to settle the mayntaynance of the bridg upon New Haven or Wallingford, nor no way engage them thereunto.”

In the December following Wallingford appointed a committee to decide upon a crossing. They investigated and fixed upon a spot called “The Pines” in the Northeast parish, about midway between their town and the city of New Haven.

Why the technical name of “The Pines” should have been given the region surrounding this crossing is not known. Certainly there is not standing at present, within a wide radius, stick or shred of a pine tree. Bogmine swamp on the east is the only area of any extent in which this tree may be found. Shall we not say then that two hundred years ago pines covered the plains at “The Centre,” and by the

upland conformation, approached the river at the point where the bridge was designated to be laid? Certainly trees of this species must have stood in considerable mass near there, for our grim forefathers never joked about their nomenclature, and "Pine Bridge" was no fiction.

The supposition is, this bridge was constructed not far from 1674. It was flimsily built or at least not kept in repair, for complaint was made of its condition some eighteen years later—1692—and the General Court (that panacea for all woes) said:

"This Court orders that in case New Haven and Wallingford doe not make theire bridg passable for hors and foote over New Haven River, between this and the middle of December next, they shall pay five pounds a month to the public treasury as a forfeiture for theire neglect till they do so finish the said bridg."

This was no idle threat, and the structure was at once put in such good repair that we hear no more about it for thirty years, or until 1721. At this date the parish had secured a strong foothold and the bridge had become an important thoroughfare, but from some cause—joint ownership probably—its care had been neglected and complaint was made to the General Assembly a second time at the May session, 1721. The following decree was passed:

"It being represented to this Assembly that the bridge over New Haven East River upon the road from Wallingford to New Haven has gone to decay so that persons passing over the said bridge go in great hazard; and being especially moved by some men living near and having often occasion to pass the said bridge, to determine who ought to erect and maintain the same, do resolve, etc., etc."

The decision in substance being that it should be equally cared for by Wallingford and New Haven, as provided when first erected.

A year and a half went by and nothing had been done. Nathaniel Yale (God bless the old hero) had now come upon the scene, and henceforth laggard Wallingford and indifferent New Haven were to have

a reminder at their heels of the duties taken upon themselves years before. Thus the third time the parish went to the General Assembly for redress, and because, perhaps, of so much importunity, that august body rose up in its might at the October session, 1722, and blew such a legislative blast from its trumpet as resurrected the two apathetic towns to immediate duty.

The special act is too lengthy to quote, but its substance empowered Nathaniel Yale, Isaac Dickerman (Hamden) and Samuel Hall (Wallingford) as a committee to repair or build anew, as they saw fit, this bridge, assessing the cost thereof upon the two towns, according to their respective estates, and in case prompt payment of the bills was not made, then property wherever found in either town might be levied upon by law.

Further, to insure the result contemplated, they imposed a fine of thirty pounds on this committee if they should fail to carry out the foregoing provisions, and then, to make the act still more iron-clad, and also to provide against future trouble from this source, they made the two towns liable by heavy penalties for any accident thereafter that should occur through their neglect.

Truly, Pine bridge was of considerable importance.

The result was that the committee, instead of rebuilding the old structure, repaired it and the said towns paid the bill.

Nine years later—1731—Wallingford by committee went to the General Assembly and secured the passage of an act releasing them (for reasons not now apparent) from farther support of this bridge. The next year—1732—at the proprietors meeting in New Haven, the town voted "To prepare a memorial to the Assembly to make Pine bridge a toll bridge," but as no such petition appears to have been filed with that body, it is likely the plan was abandoned.

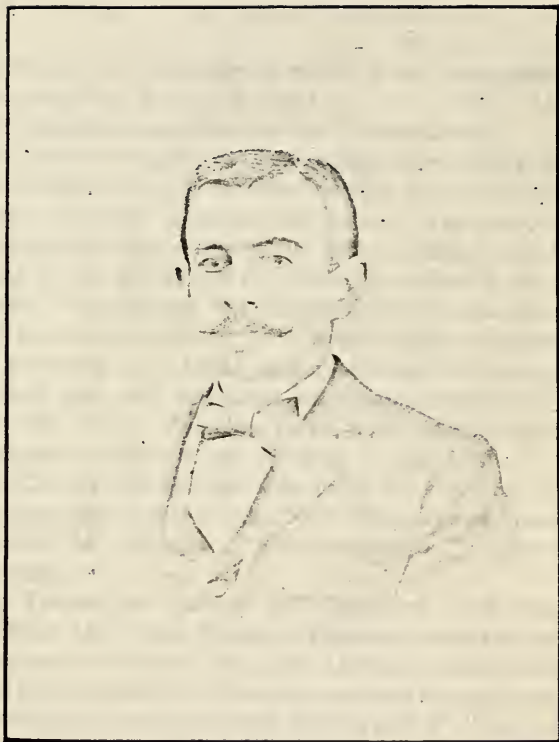
After four years more—1736—the bridge came into ill-repute again by reason of dilapidation, and New Haven in town meeting voted “That a cart bridge be built over New Haven East River at that place called ‘The Pines,’ and that £60 of the penny rate, if need be, shall be laid out towards building the same, and that it be done with all convenient speed.” The outcome of this was a new bridge throughout.

From this time forward legislation ceases over this historic old crossing. There does not appear to have been a bridge in all New Haven county in those days that received one-half of the free advertising this did.

It is supposed it received its present appellation from either Thomas or Samuel Mansfield, living near. The former came to North Haven about 1739. He bought of Josiah Tuttle in that year, for £100, “Eight acres of land east side East River near Pine bridge, with the dwelling house thereon.” This old mansion stood on the site now owned by William E. Dickerman.

Esquire Thomas Mansfield was one of the leading men of the parish. He held continuously for thirty years various positions of trust, and was a large land owner. He died in 1798 at the age of eighty-five, and was buried in the old cemetery. His tombstone is large and imposing, and the name upon it is spelled “Mansfelde.”

His son Samuel succeeded to the homestead at the death of his father. He never married and died in 1813 at the age of seventy-three. He was a member of Colonel Edward Russell’s regiment of militia in the revolution and his name appears as a “minute man” on the “Alarm List for North Haven,” in the same year. He did not attain the distinction his father won, but amassed considerable wealth. He owned slaves—two certainly—and though churlish at times, nevertheless was noted for his hospitality.



W. E. Dickerman.

The foregoing is the circumstantial evidence adduced for naming the bridge. With the disappearance of the pines the name of "Pine Bridge" came to be used less frequently,. The transition was a natural one, particularly as no other family but the Mansfields lived near. The old structure served its purpose, though at considerable expense, till 1874, when it gave way to the present handsome iron crossing.

The Muddy river bridge is much older than many people imagine, being builded in 1718, with the "North Butment standing on the Towns Land."

The Sackett's point bridge comes into notice on the townsmen records of New Haven in 1752 in this manner, "Sundry persons petitioned this meeting that they might have liberty to build a bridge across the East River at Sackett's Landing so called at their own cost. Whereupon the meeting do by vote grant liberty to those persons to build said bridge over said River provided they build and maintain the same at their own cost, and purchase highways to it on each side of the river. Also provided said bridge be so built as not to obstruct any passing in said River."

The Clintonville^s bridge was built in 1763, and £5 was appropriated out of the New Haven town treasury toward its erection. "The neighbors" supplied the balance.

The Quinnipiac bridge (Wallingford line) was built about the time Captain Timothy Andrews set up his great mill there, 1762. Mr. Andrews constructed it more for the benefit of his patrons than for any public service, but at length North Haven and Wallingford came jointly to own it as at present.

Wharton's Brook bridge, though not within our limits, was built by Wallingford in 1672. This brook has always been held as the boundary line between the two towns, but it does not appear that New Haven or North Haven ever contributed to the support of the

bridge over it. When the Hartford and New Haven railroad was built the course of the stream was changed a few rods farther north. A new bridge was built by the railroad company, which has been maintained by it till within a few months, when notice was served on Wallingford that further support would be discontinued.

THE CURFEW BELL.

In the parish records of 1750 occurs this entry: "Further voted that they will give Isaac Thorp three pounds for ringing the bell anights the year past: voted by the society that they will have the bell rung nights the year ensuing." No mention is made of a re-enactment of this vote at the next annual meeting or for the succeeding twelve years. After the Rev. Mr. Trumble was fairly settled, or in 1762, the parish voted: "The Prudential Committee are empowered to order how the bell shall be rung and employ a man to do it." This vote may not argue the continuance of the custom of 1750, but it is altogether probable that it does. It is certain that it prevailed in 1749 and quite likely originated when the bell was set in the "terrett" of the old meeting house.

The custom was an English one. The hour in England for ringing the curfew was sunset in summer and about eight o'clock in winter. The time set here was nine o'clock in the evening the year round. It is current that the venerable Isaac Thorp (son of Nathanael who beat the drum for church services in 1718), who died at the age of seventy-two in 1771, was never absent from his post, and rang this curfew bell almost up to the day of his death.

The object of this ringing was to apprise people of the hour of night, warning them to carefully cover their fires and retire to rest. Time pieces were expensive and uncommon. The "noon mark" and the "nine o'clock bell" were in most instances the sole indicators of time. Even as late as 1786 there were

but nine watches and six clocks in our community. There are those living who clearly recall the ringing of this bell as late as 1820, indeed some assert the practice was continued so long as the old meeting house stood in the center of the Green. For the information of the curious, a list of these "bell ringers" beginning with the year 1800, and the compensation for their services is here appended.

1800-1	Jonathan Ralph,	\$19.50
1802	Jesse Andrews,	12.50
1803	Lyman Burk,	20.00
1804	Billa Thorp,	8.00
1805	Jesse Andrews,	8.00
1806	Seba and Abel Thorp,	8.00
1807	Abel Thorp,	8.00
1821-3	Jesse Andrews, jr. (yearly),	8.00
1824-5	Billa Thorpe (yearly),	9.00
1826	Martin Moulthrop,	10.00
1827-34	Billa Thorp (yearly),	9.00

SHEEP.

There was much legislation found necessary in early years to properly guide the industry of wool culture, and our settlers were encouraged and protected in all ways possible. Sheep were owned by nearly every planter, and flocks under the care of keepers were allowed to feed on the "commons." In 1721 the greatest concession the parish ever enjoyed in this line was granted it by "The New Haven Proprietors" as follows; [Vol. 2, page 341] "The Blue Hills was voted to lie in common and be improved for the cutting of brush for sheep pasture for The North-east Society."

It is not easy in the succeeding years to trace the growth of this industry until we reach 1787, when there were 1,426 sheep in the parish, valued in round numbers at £285. By an act of the General Assembly, however, this stock was non-taxable, but returns of it were kept just the same. In 1789 there were 1,620 sheep contained in 114 flocks, of which Jonathan Tut-

tle possessed one—and the largest—of thirty-six head. Giles Pierpont came next with thirty-two head. These two men in the order named were the heaviest taxpayers in the parish in that year, the former being assessed at £117, and the latter at £114.

In 1812 there were 1,510 sheep listed, but from this date a steady decline commences. In 1826 but 1,069; in 1830 but 738; in 1835 but 538; in 1839 but 445; in 1759 but 82, which latter date marks approximately the close of nearly two hundred years of wool culture in North Haven. Thus has faded out a pursuit which at one time engaged the attention of our yeomanry. Nowhere are the after affects of such abandonment more noticeable than in many of the pastures of the county, briar-grown to the verge of worthlessness.

MANUFACTURES.

From all indications, James Bradley appears to have been the pioneer of manufacturing operations in the parish. This gentleman came within our lines about 1715, and settled in the Fifth district. His homestead comprised 328 acres, and was said to have been one mile in length. Near the center of it he built a log house, and there lived many years. The site of the present dwelling on the Eri Bradley estate marks the exact location, and the old well, probably the very oldest in the town, still yields its water, sweet and pure, for whoever would partake.

Besides the homestead, Mr. Bradley owned real estate farther east, and, tradition asserts, built a "fulling mill" on "Fulling Mill brook," near the present village of Clintonville. Nothing is known of the extent of the works, their success or failure. Certainly the country must have been very thinly settled at that early period, and the volume of business could not have been large.

Between the years 1750 and 1760 there was a decided impetus given to mill building and manufac-

turing operations. Muddy river afforded about the only water power in the parish, and from a memorandum made by Dr. Ezra Stiles in 1761, we learn on this stream were "two corn mills, two fulling mills and three saw mills."

To Aaron Day we are indebted for a "Tide mill" at Mansfield's bridge. Mr. Day was a merchant of New Haven. His father was Samuel, and his grandfather Thomas Day, of Springfield, Mass. Mr. Horace Day, secretary of the Board of Education in New Haven, is a direct descendant. Aaron Day was graduated at Yale in 1738, and married, first, Sybil Munson, of New Haven, and, second, Susanna Stanley. He was the senior partner of Day & Wooster, dealers in liquors, molasses and other products, and concerned in the West India trade. The house became financially involved and retired from business.

On the breaking up of his business in New Haven he removed with his family to this parish. In 1763-4 he served on the school committee, and in 1768 he and his wife united with Dr. Trumbull's church. From the boundaries given in a certain deed it would seem that he lived west of East river and not far from the bridge.

Mr Day had not long been in the parish when he appeared before the "Proprietors" of New Haven with a petition which is noticed as follows in their journal:

"Dec. 13, 1762.

Mr. Day and others requested of the town liberty to build a grist mill in North Haven near the Pine Bridge across the East river. Whereupon this meeting do appoint Messrs. Thomas Darling, Daniel Lyman and William Greenough a committee to view the place and report their opinion thereon to the next meeting."

The next meeting was held on the last Monday in December, 1762, and the following minute was entered on the records:

"Whereas Aaron Day—Thomas Mansfield—Ephraim Humaston and Moscs Tharp all of New Haven, have made a motion to

this meeting for them and their heirs for liberty to build a dam across the East River in North Haven in order to erect a grist mill north of the Pine Bridge so called up to the dividing line between the proprietors land and the land belonging to the heirs of Ebenezer Bassett deceased.

Voted—That if the said Aaron Day—Thomas Mansfield—Ephraim Humaston and Moses Tharp or their heirs shall build a dam across said East River—viz—north of the Pine Bridge so called up to the dividing line between the Proprietors land and the land belonging to the heirs of Ebenezer Bassett deceased, and erect a good and sufficient grist mill upon the same within two years from the date hereto, then the privilege of said stream one mile above where said dam shall be built, is and shall be and continue to be to them and their heirs so long as they shall keep said dam and mill in good repair fit for service, provided that the aforesaid persons save the town, harmless and free, from any cost and charge by reason of building said dam.”

Having secured this concession the partners went forward with their enterprise. A dam was thrown across the river a few feet south of the present bridge (the old bridge being then still farther south). Its constructors were compelled to leave a gap fifteen feet in the middle for a “shadway.” During April, May and June, this fishway was required to be kept open for the free passage of shad. While this regulation was in force of course it suspended all operations in the mill and proved at length a serious embarrassment. With the dam open there was no accumulation of water to speak of, and hence no power. In the other months of the year they were allowed the full strength of the stream.

The mill was built on the east bank just below the present bridge. It was fitted up with two “run” of stones,* one for grinding corn meal and one for rye or wheat flour. The machinery was “second-hand” and inferior; the stones were not of the best and the results were not what the settlers expected. One Leavenworth is said to have been the first miller in charge, but if all reports are correct concerning him

* One of which lies in the street a few rods west of the post-office.

he was less valuable than his tools. The complaints of the people at length became greater than the dividends of the owners and Leavenworth was discharged.

Benjamin Bishop succeeded to the management, but he was hardly more competent than his predecessor. The sports of the field and river, combined with the use of a certain West India product, hampered his attention to his customers. There were others who tried their skill in this direction, but somehow none ever attained success. The mill shares changed hands repeatedly; Samuel Mansfield became involved in several lawsuits with the proprietors over the water privileges; the mill gradually fell into decay and in the end proved a failure. Mr. Day removed to Southington, Conn., where he died September 9, 1778. His son William married Mary Ives of this parish and went to Great Barrington, Mass.

On the opposite side of the river, between Joel E. Bassett's residence and the bridge, a sawmill was set up, using the gristmill dam for motive power. Benjamin Bishop—as above—was owner and proprietor, having removed it from the brook which now supplies George W. Smith's mill pond. At that time the shipyard just below was in full operation and lumber was in constant demand. This industry for a time greatly flourished. The entire area up and down the street, where now stand so many dwellings, was once the "log yard" of this mill, but after a while, like its vis-a-vis across the stream, it, too, fell into ruin and was torn away.

At the same meeting of the New Haven proprietors to whom Aaron Day offered his petition in 1762, another person was present who also left his mark upon the parish. This gentleman was Captain Timothy Andrews. Originally of a New Haven family, it seems reasonable in the absence of anything to the contrary, to associate him with those of his name

in 1638. William Andrews was a planter of means, a church-going man and a member of the court from the first. (1). Besides he was at the head of his profession as a carpenter and contracted to build the first meeting house in New Haven in 1639, and in addition to this was the first innkeeper (2) in New Haven, as was Captain Timothy Andrews in North Haven.

The latter gentleman came to this parish on or about 1762. From an old account book kept while in his tavern stand, it would seem that he was proprietor of this famous hostelry as early as 1770. In 1783 he was elected to serve on the parish school committee and on several church committees—1786-7. He with his wife Mary united with Dr. Trumbull's church by profession in 1788.

As remarked, Mr. Andrews was at the town meeting and asked "liberty to build a grist mill across the East River near the Blue Hills." The same gentlemen who comprised Mr. Day's committee were also instructed to visit the Blue Hills location and report at the same time. They did so and made answer that "Mr. Andrews be allowed to build a dam anywhere within half a mile below the mouth of Whartons Brook." This report Mr. Andrews never acted upon, perhaps because the specified location did not suit him.

The next year he renewed his application with better success, as the record shows.

"WHEREAS, Walter Munson and Timothy Andrews have requested of the Town liberty to build a Dam across East River near the east end of Blue Hills in order to erect a Grist Mill; therefore, Voted that said Monson and Andrews have liberty to build said dam and erect said Mill anywhere from Wallingford Line on the west side of the River down the river sixty rods. If said dam and mill be built within two years then the privilege of the stream at that place be theirs and their heirs so long as they shall keep a dam and mill in repair fit for service.

Provided, That they save the town harmless and free from any cost and charge by reason of building said dam."

About nine acres of land were purchased and the mill built at once. Captain Andrews did not retain his interest in it long, however, for the following year—1764—he sold out to his partner, Munson, and to Joseph Doolittle. Later Munson conveyed his interest to Doolittle, and thus the latter became sole proprietor, the mill taking his name. Matters were much better managed there than at Mr. Day's establishment below, and for a hundred twenty-five years and more this mill has borne an excellent reputation and held a large patronage. Captain Andrews was a carpenter by profession and relied more on the tools of his craft for obtaining a livelihood than upon the fickle patronage of a tavern visiting public. He at one time, with Jared Hill, was also concerned in the manufacture of salt by evaporation at East Haven, Conn. He lived upon the site now owned by V. C. Stiles.

Another early mill builder was Joseph Pierpont, grocer, farmer and general trader. Assisted by Eli Sackett, he set up a grist and saw mill on Muddy river seventy or eighty rods below the present Potwine plant. This location became the center of a large country business. A few years later another mill was built farther up the stream (some think by Mr. Pierpont), to which the flouring business was removed. This concern is in active operation to-day. The saw mill continued for many years, a hundred or more, passed through several owners' hands and finally surrendered its existence, as did the "fulling mill" on the bank opposite to it. Traces of the old dam still exist, and there is no prettier stretch of river for a summer ramble than may be found thereabouts.

Thus to this quartette, Bradley, Day, Andrews and Pierpont, the parish was indebted for its launch into other than rural pursuits. None of these enterprises can be said to have yielded much revenue or added in

any advanced measure to the wealth of the parish. They were born of necessity and sought no wider field than to provide for those at their own doors. Other ventures sprung up, more or less ephemeral, and yielded but little income.

Perhaps the "good old times" so frequently sighed for, were current in this latitude a century and a quarter ago. So far as the cost of living was concerned, it may be of interest to note the value of a few articles of necessary consumption as derived from the memorandum books of that day. No date is given earlier than 1763.

Seth Barnes sold clams for 2s 4d per bushel.

David Jacobs made double soled shoes for 6s 6d per pair.

Titus Frost made coffins for 10s each.

Joseph Pierpont sold Pig-tail tobacco for two-pence per yard.

Joy Humaston made Pewter Spoons for 7s 4d per doz.

Titus Barnes made Leather Breeches for 2s 6d per pair.

A fat goose sold for 2s 6d.

A gallon of Rum for 3s 6d.

A gallon of Molasses for 1s 6d.

A bushel of Red Beans for 4s 6d.

A bushel of White Beans for 4s 8d.

A bushel of Flax seed for 6s 6d.

A bushel of corn for 3s 6d.

A bushel of Wheat for 4s 5d.

A bushel of Rye for 3s.

A bushel of Oats for 1s 6d.

A barrel of "Syder" for 6s.

A fresh Shad for 6s 4d.

A felt Hat for 6s 6d.

A beaver hat for £1 10s.

An ounce of snuff 4d.

A thousand of brick £1.

A week's spinning was worth 4s.

A man's labor per day was worth from two to three shillings, according to the season and the nature of the work. Of the people who followed specific trades the following is a partial list:

1770—Oliver Blakeslee was a surveyor, weaver and school teacher.

1770—James Humaston was a shoemaker.

1771—Richard Brockett was a school teacher.

1770—Benjamin Hull was a weaver.

- 1771—Susanna Brockett, Ruth Hull, Mabel Pierpont and Mabel Humaston were spinners and seamstresses.
1770—Caleb Cooper was a weaver.
1750—Isaac Thorp was a blacksmith.
1785—Jonathan Barnes was a school teacher.
1760—Titus Thorp was a blacksmith.
1778—Ezekiel Jacobs was a cartmaker.
1788—Seth Blakeslee was a brickmaker.
1788—Enoch Jacobs was a carpenter.
1770—Eli Sackett was a sawyer.
1770—Walter Munson was a doctor.
1770—Timothy Andrews was a tavern keeper.

Reference has been made to one Munson, a partner of Captain Andrews. No better opportunity may arise than the present to consider for a moment his activities in the parish. He was born in the city of New Haven in 1733. To all appearance he was the first resident physician in this parish. He married Mabel, daughter of Thomas Mansfield (living east end Mansfield bridge), in 1760. Shortly after he bought of Gershom Barnes "Two acres and dwelling house, bounded north on the country road, east on highway and Sabbath Day house lots, south Thomas Carson (non-resident) and west on Thomas Mansfield." He was something of a trader in real estate, and frequent transfers are standing in his name. Among other purchases was a farm of forty acres, with dwellings, on the west side, East river, below the bridge, on which was a landing and a shipyard." Dr. Trumbull cites him as being a member of his church in 1760, and the First Ecclesiastical Society made him a school committeeman in 1763-7-8, and also put him on a committee for the proposed incorporation of the parish in 1785.

He became a charter member of the New Haven Medical Society in 1784, but of his proficiency in his practice we know absolutely nothing.

Medicine and theology, as expounded in the persons of Dr. Munson and Dr. Trumbull, for some rea-

son, by and by clashed. The medical man's relations with the Congregational church became somewhat strained, and finally broke. The first intimation we have of this rupture occurs in St. John's Church records as follows: "March 22d, 1772, was baptized Jared the son of Walter Munson." (Four children had preceded the latter, all baptized by Dr. Trumbull). The same year—1782—Dr. Munson's name also appears as a vestryman of St. John's parish; both these acts stamp the transfer from Congregationalism to Episcopacy as complete, but no cause is anywhere assigned for the change.

Besides his study of medicine, Dr. Munson had gained considerable reputation as a vocalist. On his connection with St. John's Church, this acquirement seems to have been turned to good account, for he received an appointment as "Quirester" with Joel and Oliver Blakeslee, in 1772. He served ten years in this branch of sacred worship, with such associates as the two above named, together with Isaiah Blakeslee, Joseph Collins, John Seeley, Titus Frost, Joy Humaston, Jonah Todd, John Tuttle and Mansfield Munson. Under these gentlemen a high proficiency in vocal music for that day was reached.

In 1786 Dr. Munson's name suddenly disappears from the records, and we wot not what became of him. Dr. Bronson alleges he was again recorded as a citizen of New Haven proper soon after 1797, and that he died in 1802. Jared Munson, his son, was made administrator of his father's effects, but there was no real estate left of all his once large possessions, and he died insolvent.

THE SABBATH DAY HOUSE.

The conception of the "Sabbath day house" seems to have been distinctly Puritan. It was a peculiar growth, born of an emergency, tried with hesitancy, and accepted not without some misgivings.

It was never considered an indispensable adjunct to public worship, but as affording shelter and temporary comfort to the aged and the very young, it at length attained a wide popularity. Scarcely a meeting-house was to be found whose shadow did not fall on its "Sabbath day houses."

To the rigorous New England winter it owes its origin. The long distances traveled on the Lord's day and lecture days, often on foot, the almost compulsory attendance of young and old at the meeting-house—the extreme length of the sacred services there, all combined to make church-going, particularly in winter, no slight undertaking. The effects of such exposure by and by began to be felt in the settlements, particularly on the women and children, and it may aptly be asked if the germs of an occasional case of "old-fashioned consumption," so prevalent at one time, were not originated in those cold meeting-houses. Veritable barns many of the earliest construction were, often with only a thin board partition between the worshiper and a freezing January day. There are those living who remember vividly, in many an icy temperature, the visible streams of breath rising in clouds all over the sanctuary on a winter morning.

Those parishioners who lived nearest the meeting-house availed themselves of a brief period of warmth by going home during the "intermission." Others had to brave it out or rely upon the hospitality of their neighbors near the sanctuary. It is said some of the Connecticut clergy frowned upon this latter practice, when they found it growing among their congregations. Such gatherings around a fireplace, especially among the women, on the Lord's day, were not accounted means of grace, and the habit was discouraged.

Thus out of these circumstances, and perhaps others, the Sabbath day house was evolved. It seems

singular that with these discomforts mentioned, the attention of the people was not directed to the condition of their meeting-houses, and their consequent betterment in warmth and protection, rather than to relief from outside agencies. It is only as we reflect what queer notions our ancestors had concerning the sanctity of their places of worship that we find any explanation. Personal ease in religion was an equation never to be worked out by them; within the early time meeting-house man was not to live by bread alone, but by every word that proceeded out of the mouth of God. The necessary overshadowed the unnecessary, and hence, while the town meeting, the society meeting, the militia drill, the ballot-box, brought each its oftentimes indecorous followers, it was deemed no invasion of the Almighty's rights; but when, it is said, it was once broached in Dr. Trumbull's church that a chimney and fireplace be constructed, the horrified worshipers arose and would have thrust the thoughtless suggestor headlong from among them.

It cannot be definitely stated where the first "Sabbada house" in New England was located; probably it was in Massachusetts. "These houses (says Barber) were one story in height, containing usually two rooms about twelve feet square, with a chimney between them, and a large fireplace in each. They were commonly built by two or more families. Dry wood was stored ready for use. Frequently shelter was provided for the family horse. Early preparation was made Sabbath morning to be in season at the church. Those living at a distance were generally first at the sanctuary. If they were owners of a "Sabbada house" in winter a roaring fire was built and the family thoroughly warmed before assembling in the meeting-house to shiver through the long service. At noon they retired thither for lunch of bread, cheese, doughnuts, apples and cider, the while being warmed

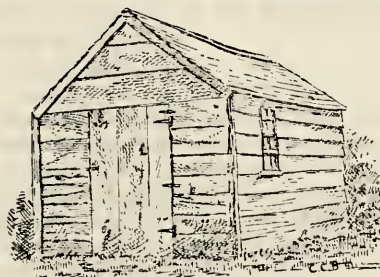
again for the afternoon service. At the close of the day the coals were extinguished, the building made secure, and they returned to their homes."

Such, in the main, seems a truthful description of these bygone landmarks. The owner of the first one built in this parish was probably Theophilus Heaton, some time prior to 1753, for on May 28 of that year Mr. Stiles sold James Bishop and Stephen Hill a "parcel of ground 2 12-16 rods wide and 13 rods long for a 'Sabbath day house' bounded north on Theophilus Heaton, &c." The consideration for this "parcel" was sixteen pounds, and its location was a little north of the new public school building. Other buildings followed, put up from time to time on the south and west sides of "the market place," extending from the corner opposite the "Pine Trees" to Linsley's hall; in all there were ten or twelve of these houses. Among the early owners, Abraham Bassett had a quarter interest in 1784; Samuel Sackett had a whole building in 1786; James Humaston, one in the same year; Captain Joshua Barnes and Hezekiah Pierpont were joint owners in 1786; Joel Barnes and Ezekiel Jacobs were partners in one in 1787; Samuel Thorpe in 1798; Isaac C. Stiles in 1796; John Sanford, Seth Barnes, David Barnes, Lawrence Clinton, Benjamin Beach, were early possessors; Dr. Joseph Foote bought his in 1797; Deacon Solomon Tuttle; Justus Bishop, Isaiah Brockett and Hezekiah Tuttle were each proprietors in their day. An old diagram of the location of a part of these buildings (west side of the market place), made not far from the year 1800, is in existence and owned by Mrs. Sarah Shepherd.

Of these buildings, most were single houses, that is, of one room each. None were ever painted, and all were more or less rough in construction. Nearly all were provided with sheds, and some with closed stables in the rear for the family horse. Conveyances of these small pieces of real estate were quite com-

mon, and there was much changing of owners at one time, according to the records. The introduction of stoves into the meeting-house marked the beginning of the decline of the Sabbath day houses, and when the present brick edifice was erected their doom became sealed. The necessity for their use had ceased to exist, and one after another they fell into decay. Some were torn down, and others drawn away to fill less honorable positions.

The last to yield to the march of events was the old Isaiah Brockett house, which stood between the present old and new school buildings in the Fourth



A SABBATH DAY HOUSE.*
(Once owned by Capt. Joshua Barnes.

district. This was demolished between 1845 and 1850. There is still existing one of these old relics, once owned by Captain Joshua Barnes, and which stood between "the pines" and the brick house below. This was removed by Deacon

Byard Barnes, and now stands upon the old estate. The frame is in fair order, and it has been suggested by a prominent Congregational church officer that it be bought and returned to its native heath as a memorial of the days of "auld lang syne."

SLAVES.

It will doubtless be a surprise to the young reader to know that slaves were formerly owned in North Haven. Their circumstances, however, were not to be compared with that condition of servitude which existed in the south before the civil war, for the northern slave in care, in protection, in privilege so far exceeded his southern brother as to make his

*From a photograph by the author.

bondage in many cases merely nominal. And yet he was held as property, bought and traded like the more unfortunate of his race below the Potomac.

Accurate information concerning these slaves is exceedingly meager. There is no recorded sale that we wot of, nor any record kept of their numbers in the parish.

Of the slaveholders here, it is said that Giles Pierpont, Jonathan Eaton, Thomas Mansfield, Hezekiah Miller, Peter Eastman, and Samuel Hemingway were notable examples. In the case of the latter three we have the manumission records most fortunately preserved as an interesting addition to the history of the town.

North Haven, Conn.

January the 14th day A. D. 1795.

This may inform all whom it may concern, that we the subscribers having examined into the health and age of Ben the Negro Slave of Mr. Joel Blakeslee of North Haven, Do find that the said Slave is now in good health and appears to be of a healthy Constitution and that he is not of greater age than forty-five years nor less than twenty-five years, and that he the said Slave is desirous of being Emancipated.

Certified by

Joseph Pierpont, Justice of the Peace.

Joshua Barns, Selectman.

Joseph Brockett, Selectman.

North Haven, Conn.,

January, the 14th day, A. D., 1795.

Know all whom it may concern that I Joel Blakeslee of North Haven in the County of New Haven, for divers good Causes and Considerations me moving thereunto, have Emancipated & set free Ben my Negro Slave, and by these Presents do fully clearly and absolutely Emancipate & make free the Negro man so that from this day and forward neither I myself nor my heirs shall have any Right to his Service as a slave.

In witness whereof I hereunto have subscribed my name.

JOEL BLAKESLEE.

In presence of } Joseph Pierpont.
{ Daniel Pierpont.

Received for Record the 14th day of January A. D. 1795.

JOSEPH PIERPONT, Clerk.

North Haven,

September 29th day A. D. 1798.

Know all men whom it may concern that I, Samuel Hemingway of North Haven in the county of New Haven for a valuable consideration already received to my full satisfaction of Dick my Negro Servant and Slave, have emancipated and set free my Negro Slave Dick and Ellis his wife my Negro Servant and Slave also — — — so that from and after this day neither I myself nor my heirs nor any under me or them shall have any Right. Title or claim to them the said Negroes named Dick and Ellis.

SAMUEL HEMINGWAY.

Captain Eastman's papers are similar to the foregoing mentioned, and he emancipated his "Slave Jube" in 1801. Jube went to Branford, Conn., remaining there about twenty-five years, and then removed to Durham, Conn. In 1832 he married Dinah Smith, of Wallingford, and five years later applied to Durham for help. Durham sent him to North Haven, and North Haven charged him to Branford. Branford would not own him, and the result was, after much windy litigation, Durham was compelled to provide for him and his wife while they lived.

Hezekiah Miller lived in the "old brick house on the plains" now owned by Dennis Thorpe, and had a slave "Tom." This faithful old fellow refused to be freed and lived to a great age, dying upon the place.

SMALL-POX.

The years 1774-1778 inclusive were marked by the ravages of the small-pox in the parish. A pest house was established by the authorities near the present residence of Henry Hull, and also on the borders of the town near Mt. Carmel, and thither the affected ones were compelled to go. From a memorandum dated April 4, 1777, the following names are taken, showing to some extent the workings of the dreadful disease at that time:

Benjamin Pierpont, wife and son, Jonah Blakeslee, William Crane, Hezekiah Todd, Samuel Sackett, Jr., Lemuel Bradley, Peter Butler, Joel Blakeslee, wife and three children, Chauncey Bradley, John G. Tut-

tle, Titus Frost, Ezra Pierpont, Reuben Barnes, Ambrose Barnes.

It is evident that the above does not include the entire list of sufferers, but that these mentioned were all ill at or about the same time. If any record of the deaths resulting from this disease was kept it has not yet been found. Dr. Trumbull refers only to two or three specifically as follows:

"Mary Mansfield, aged seventeen, died of the small-pox by inoculation in 1774."

"Joseph Clark died of the small-pox January 18, 1777."

"Phineas Clark died of the small-pox February 2, 1777."

"Obed Blakeslee died of the small-pox 1778."

"Zophar Jacobs died of the small-pox by inoculation in 1778." (See muster roll revolutionary soldiers).

Besides these there are other deaths (causes not mentioned) which are difficult to account for except as the result of this epidemic. For instance:

James Heaton died October 13, 1776, his wife died October 6 and his son James died September 30, all within two weeks. They were buried in the Muddy River cemetery.

Thomas and Abigail Humiston lost two children March 11 and 26, 1774, and three more children within eight days in September, same year.

Joseph Tyler and wife lost three children within eleven days in December, 1776.

These are but few of the many instances of mortality in the parish about this time, and whether they are attributable to this disease or not, it is a significant fact that no such pestilence has to any extent visited the community since.

LEASES.

It is very evident our ancestors had considerable faith in the duration of the world and of the country

they were opening, as witness a few of the leases of real estate they made. It is not asserted that these remarkable documents were never released or quit-claimed, but they are mentioned as an interesting chapter in the history of the town, and in the case of the school districts, as a warning to examine the titles to their school sites and govern themselves accordingly.

On March 19, 1784, John Heaton leased of David Jacobs, for seven shillings and sixpence, a strip of land one and one-half rods wide to reach to a watering place, for "nine hundred ninety and nine years."

On February 22, 1790, Joseph Doolittle, owner of the grist mill at Quinnipiac, and who afterwards sold his interest to Caleb Atwater, leased to the latter gentleman for ten shillings, the privilege, for five hundred years, to use stone from an adjacent lot to repair the mill dam.

The next lease, because of its peculiar consideration, is presented entire:

Know all men by these presents that I, Seth Heaton, of the town and county of New Haven, State of Connecticut Do Lease and do Farm Let out unto Ebenezer Brockett of the Town and County aforesaid, one acre and an half of my land called Pine Hill lot, at the east end, for nine hundred and ninety-nine years from the date hereof, to cut and use the Wood and Timber and Improve the land as he pleases for the following considerations, viz: That the said Ebenezer Brockett procure a man to do the present tour of Duty of my son Philemon Heaton for 3 months in the State Service; but if the man procured is holden only one month the said Brockett is to have only one Acre of land, and if two months, then an acre and a quarter. SETH HEATON.

North Haven, The 10th day August, 1780.

On May 12, 1784, Dr. Walter Munson, then owner of the grist mill at Quinnipiac, and who afterwards sold it to Joseph Doolittle, leased to said Joseph Doolittle and Joel Doolittle, their heirs and assignees, for £20, the right for 500 years to erect a "Fulling Mill" on the stream at said Quinnipiac.

On January 10, 1801, were executed five rather remarkable leases, which, it may be, the present alleged owners of the property are in ignorance of. These leases were made by Eneas Munson, Jeremiah Atwater, Samuel Bishop and Jonathan Ingersoll, known as "The Hopkins Grammar School Committee" of New Haven. The said Hopkins School owned twenty-six acres and nine rods of meadow within the limits of North Haven, and it was thought advisable to divide this tract into five parts, and sell the lease of each for "nine hundred ninety and nine years" at "public vendue." This was accordingly done, and the auction was held December 18, 1800.

The highest bidder for lot No. 1 was Gideon Todd, who for the payment of £62 10s. received for himself, his heirs and assigns, the right to use and improve said tract without any molestation whatever during said term of nine hundred and ninety-nine years.

Lot No. 2 was taken by Captain Joshua Barnes for £58 10s., for the same term and with the same conditions as the preceding.

Lot No. 3 was bid off by John Barns for £37 10s. Lot No. 4 by Nathaniel Dayton for £31 12s., and lot No. 5 was taken by Harmon Robinson for £42. Thus the tract was disposed of, and on the 10th of January, 1800, these leases will expire. Present occupants need give themselves no uneasiness on that account.

The next item concerns the land on which one of the public schools of North Haven once stood. This was leased by James Pierpont "To the inhabitants of the North Hill School District so called," on June 11, 1793, for the term of "nine hundred and ninety-nine years." It was given "For and in the consideration of the pleasing Motive of doing Good and promoting Literature by furnishing North Hill District with a convenient place for a school house." The provision was "That the inhabitants of said district Keep and

maintain a convenient school house during said term of lease, otherwise this lease be Null & Void and the use of said land revert back to me and my heirs." The original bounds of this plot were as follows: North on Mr. Pierpont's land, east by the highway, south by Joshua Barnes, and west again by Mr. Pierpont. Its area was four square rods. (The present building does not stand upon this grant).

The Montowese school district, on condition of good behavior and attention to business, can continue its lease indefinitely. This district is indebted to Richard Brockett for its grant. The consideration was four dollars, and the party of the second part was "Levi Ray, Calvin Easton, and Samuel Barnes and the rest of the inhabitants of the said district." The area of the plot was 44 feet by 28 feet, and bounded south and west by Mr. Brockett, north by Calvin Eaton, and east by the highway. The "condition" of the lease is stated in this wise:

"To have hold and occupy the same by the said lessees without hindrance or molestation from me or my heirs so long as the said lessees shall keep and support a good and sufficient School House for said District; but whenever they shall fail to do that, then the above described land shall revert back to me my heirs or assigns as though this Lease had never been made."

Dated at North Haven this 8th day of December, 1803.

PUBLIC LIBRARY.

It will not come amiss in these chapters to know upon what intellectual meat our fathers fed. A catalogue of "Books in the North Haven Library" has been discovered among the Evelyn Blakeslee papers, and though it is without date, the character of the volumes place it not far from ninety years since:

Elegant Extracts 1 volume, Beauties of the Spectator 2, Fordice's Address 1, Sermons 2, Knox's Essays 2, Franklin's Life and Essays 1, Bank's Life of Cromwell 1, Pamela and Clarissa 1, Seneca's Morals 1, Walter and Charlotte 1, Morse's Geography 2, Sherlock on a

Future State 1, Bruce's Travels 1, Bennett's Lectures and Strictures 1, Dodd's Prison Thoughts 1, Coquette 1, Nelson's Festivals 1, Scott's Lessons 1, Fool of Quality 3, Rasselas 1, Benjowsky's Travels 2, Barrington's Botany Bay 1, Burgh's Dignity of Human Nature 1, Burton's Lectures 1, Humphrey Clinker 2, Tom Jones 3, Wilson's Pelew Islands 2, Beauties of History 3, Anderson's Embassy to China 1, Addison's Evidences 1, Seabury's Sermons 1, Rambler 4, Family Instructor 1, Learning and Dissertations 1, Modern Travels 6, Doddridge's Rise and Progress 1, American Preacher 1, Romance of the Forest 2, Dean's New England Farmer 1, Cheselder's Anatomy 1, Persian Tales 2, Jefferson's Notes on Virginia 1, Mitchell's Nomenclature 1, Allen's Roman History 1, Pope's Essay on Man 1, Beauties of Sterne 1, Fox on Time 1, Trumbull on Revelation 1, Grace and Truth 1, Trumbull's History of Connecticut 2.

A truly solid bill of fare for the growing North Haveners.

CHAPTER VI.

REV. BENJAMIN TRUMBULL—EARLY PASTORATE—CONGREGATIONAL CHURCH CATALOGUE 1760—DWELLING HOUSE—SABBATH LAWS IN COMMUNITY—FORMATION LADIES' MISS. ASSOCIATION—JOSEPH PIERPONT—THE CHURCH MEADOW—COMMUNION TABLE EXPENSES—TRUMBULL'S LABORS AS A CATECHIST—AS A HISTORIAN—HIS LAST DAYS AND DEATH.

The Rev. Isaac Stiles died May 14, 1760. A special meeting of the Ecclesiastical Society was called June 18, same year. Deacon Thomas Cooper, Esq., Samuel Sackett, Thomas Mansfield and Captain Dan Ives were "chosen as a Committee to take care and see that the pulpit was Supplied." It was also directed "that the above chosen committee should apply themselves to our association for advice and Direction." Aaron Blakeslee did not approve of the proceedings, for a foot note in connection with the record adds: "Aaron Blakeslee Desired to have his protest entered, &c. against what was Done at this meeting."

Benjamin Trumble, the son of Benjamin and Mary Trumble, was born in Hebron, Conn., December 19, 1735. He was graduated at Yale college in 1759. Upon leaving that institution he was employed as a teacher in Dr. Wheelock's Indian Charity school at Columbia, Conn., and at the same time studied theology under that worthy dominie. He was licensed to preach in 1760, probably by the General Association which met that year in North Branford. In answer to the application for "advice and direction," made as referred to, young Trumble was brought to the notice of the North Haven church. It was in the summer of 1760 that he first stood in the pulpit so long filled by Mr. Stiles and preached his maiden sermon. At this time

he was but twenty-five years of age. There must have been something engaging in his manner and attractive in his preaching, for shortly after this record is entered: "Voted by the Society, even by every one present that they were Desirous to have Mr. Trumble preach with us till the meeting of the Association, and then with their advice as a Probationer in order for Settlement." And again, October 31st, same year, "Voted that we were willing to give Mr. Trumble £220 Lawful Money Settlement, and also that we would clear and fence 10 acres of the Society Lott and sequester to Mr. Trumble During his work of the Ministry among us, and also that Mr. Trumble should have Liberty to get what Timber he could of all sorts for building of his house (if he should want to build among us) out of the Society Lott." A little later, thinking this inducement not enough, so much were they prepossessed in favor of the young preacher, they further "Voted to give Mr. Trumble £75 Lawful Money and 25 cords of wood yearly during his Ministry among us." And then in another and last appeal they decided not only to clear ten acres of land, but to make it twenty.

The pressure of all these propositions and importunities finally won the young theologue, not, however, until a conference between all interested had been held and a fixed standard of money for his salary agreed upon. In this case 225 ounces of silver, valued at six shillings and eight pence per ounce, or its equivalent in the common currency of the colony, was settled as his ministerial rate.

November 14th, 1760, Mr. Trumble formally accepted his "call" in the following communication :

To the church and Congregation usually Meeting in North Haven:

Dearly Beloved—

Whereas the all wise Ruler & Sovereign Disposer of all things, in the all-wise Purposes of his Providence has after previous Advice from the Reverend Association of this County inclined

your Hearts to give me a very unanimous Call to the great and arduous Work of the Gospel Ministry among you, I have Determined in answer to your Desire, signified to me by the society's Committee, by the Grace of God assisting, to Devote myself entirely as Providence shall open the Door to the Service of God & his Church & People in this Place; always Desiring an Interest in all your Prayers for the most unworthy, that God would furnish him abundantly with every ministerial Gift and Grace. Furthermore expecting that while I minister about holy things among you, it will be your Care that I live of the things of the Temple, for so hath the Lord ordained that those that preach the Gospel should live of the Gospel. That we shall ever seek each others mutual Comfort and Edification and may the Lord of Peace himself give you Peace at all times by all means, that the God of Love and Peace may be with us and bless us.

BENJAMIN TRUMBLE.

At once upon the reception of this document a committee was chosen "to agree with Mr. Trumble as to the time of the ordination and to see that there is provision made for the Ordaining Council or Consociation, and also to agree about the time for keeping a Fast."

The 24th day of December, 1760, was fixed upon for the settlement of Mr. Trumble. The day previous was also an important one for North Haven. At this time "An Ecclesiastical Council, consisting of the consociation of New Haven County, was regularly called and convened at the request of the church in North Haven for the purpose of the ordination of the Rev. Benjamin Trumble to the Work of the Gospel Ministry and pastoral office in said North Haven and over said church."

The following named reverend gentlemen were present and comprised this deliberative body:

Samuel Hall, New Cheshire.

Jonathan Merrick, North Branford.

Philemon Robbins, Branford.

Daniel Humphrey, Derby.

Samuel Todd, Northbury.

John Trumble, Westbury.

Benjamin Woodbridge, Amity.

James Sprout, Guilford.
Wareham Williams, Northford.
John Richards, North Guilford.
Nicholas Street, East Haven.
Elizur Goodrich, Durham.
Noah Williston, West Haven.

The Rev. Samuel Hall was moderator of the meeting. The following is a copy of the proceedings:

Samuel Sackett Esq., and others, committee of the Church and Society in North Haven appearing before this Council exhibited the votes of said church and society relative to their call and invitation of Mr. Benjamin Trumble to the work of the Gospel Ministry among them: From whence it appeared that Mr. Trumble was chosen with great Unanimity to settle in the Ministry among them, and Mr. Trumble signified his acceptance of said Invitation. It also appeared that the Association had advised to improve Mr. Trumble as a Probationer to settle in the ministry among them. Whereupon this question was proposed in Council 'Whether the Church and Society have proceeded regularly in the Steps they have taken in their application unto and call of said Mr. Trumble to the pastoral office among and over them.' Voted in the affirmative.

The council was informed of Mr. Trumble's being a member in full communion with the Church of Christ in regular state by a Certificate from Mr. Lothrop, Pastor of said Church, and then proceeded to examine the candidate as to his knowledge in Divinity, his Orthodoxy and Belief of the great and important doctrines of Christianity by his experimental acquaintance with them and his End and View in undertaking the great work of the Gospel Ministry. Moreover Mr. Trumble declares his Willingness and Desire to be settled upon the ecclesiastical constitution of the government.

The question was then put whether this council is satisfied with regard to Mr. Trumble's ministerial Qualification upon this Examination so as to proceed to his Ordination.

Voted in the affirmative.

Thus closed the preliminary work of the Council and ended the day's proceedings. The morrow brought the service of ordination. The exercises were observed in the following order beginning at 10.30 o'clock A. M.

Anthem—Choir.

Prayer—Rev. Mr. Merrick, of North Branford.

Sermon—Dr. Eleazar Wheelock, of Columbia.

Prayer and Charge—Rev. Samuel Hall, New Cheshire.

Prayer after Charge—Rev. Philemon Robbins, of Branford.

Right Hand of Fellowship—Rev. John Trumble, of Watertown.

Imposition of Hands—Revds. Hall, Merrick, Robbins, Humphrey and John Trumble.

Of Dr. Wheelock's sermon but a fragment is extant, and that has been preserved in Sprague's Annals. Speaking of this occasion the author says: "Dr. Wheelock preached the ordination sermon and took the occasion to urge upon the people the duty of providing for their minister, which, he said, he should not do if he believed him to be a sensual, sleepy, lazy, dumb dog, that cannot bark."

The ceremony of "Imposition of Hands" was a marked feature in the ordination service of that day. During the offering of the ordaining prayer it was the custom for the officiating clergymen, or as many as could stand upon the small pulpit platforms of that period, to gather about the candidate and place their hands upon his head, thus signifying their recognition of him, not only as being set apart for the sacred duties of their brotherhood, but their willingness before God and the world to assist and stand by him in the consecrated life on which he was about entering. The custom is continued to the present time, though somewhat modified and carried out with fewer assistants.

The careful reader may have noted in the order of exercises observed on this occasion no allusion to the public reading of the sacred scriptures, a practice without which at the present day no orthodox religious service is considered complete. It was reserved for the "New Lights" to bring about a general public use of the Bible. At the meeting of the general association held at Norwalk, Conn., in 1765, "A

motion was made to this Association concerning the Decency and Propriety of making the public reading of the Sacred Scriptures a part of the Publick Worship in our Churches, and as Uniformity in said Practice is greatly to be desired, this Association do earnestly recommend it to the several particular associations to promote said Practice among the several Churches."*

This tardy action came five years after the ordination of Mr. Trumble, and as his predecessor and many of his predecessors' contemporaries had not at all been leavened with this leaven in their day it is certain that the Bible was not publicly read in Mr. Stiles' pulpit.

Among those who sat in this ordaining council was a former North Havener, Samuel Todd, then pastor of the church in Northbury, now Plymouth, Conn. Mr. Todd was son of Samuel Todd (deacon in the Congregational church here 1727-1741), grandson of Samuel and Mary (Bradley) Todd; great-grandson of Christopher Todd, planter, New Haven, 1638; great-great-grandson of William Todd, and great-great-great-grandson of William Todd, of Pontrefact, West Riding, Yorkshire, England. He was born in North Haven, March 6, 1716; was educated at Yale college for the ministry, and ordained as pastor of the church in Northbury in 1740. Here he remained twenty-four years, being dismissed in 1764, whereupon he went to North Adams, Mass., and was installed as pastor there in 1766. He remained in that place twenty-two years, was dismissed and accepted a chaplaincy in the army in 1788. He died in Orford, New Hampshire, 1789.

Mr. Todd was something of a revivalist after the Whitefield pattern. While pastor in Plymouth he became a "New Light" man and for this was sus-

* Previous to the action of the "New Lights," this custom was not in existence in New England outside of the Church of England services.

Fireside Bible reading, not public church Bible reading, was the Puritan idea. The former was essential, the latter a "vain form."

pended some ten months from preaching by his brethren of the General Association, and then restored. He was the second native minister raised up in this town, the first being a Mr. Eaton, licensed in 1735, but whose record is as yet imperfectly determined.

The muster roll of the Congregational church is here presented, as Mr. Trumble found it in 1760.

Allen, —, wife of Stephen.	Bassett, Merriam, wife of Abel.
Bradley, James, and Sarah, his wife.	Bishop, James, Sr.
Bradley, Moses, and Sarah, his wife.	Bishop James, Jr.
Bradley, Ebenezer, Jr., and Phebe, his wife.	Bishop, Amos, and Phebe, his wife.
Bradley, Merriam, wife of Joseph.	Bishop, Abigail, wife of —.
Brockett, Samuel, and Eunice, his wife.	Bishop, Abigail.
Brockett, Richard, and Mary, his wife.	Bishop, Merriam, wife of Jay.
Brockett, Abel, and Hannah, his wife.	Cooper, Dea. Thomas, and Lydia, his wife.
Brockett, Enos, and —, his wife.	Cooper, Esther, wife of Joel.
Brockett, Moses.	Cooper, Mehetible, wife of Jude.
Brockett, Jacob.	Clarke, Mary, wife of Phinehas, Sr.
Brockett, Thankful, wife of John, Sr.	Clarke, widow Deborah.
Brockett, Abigail, wife of John, Jr.	Dayton, Jonathan, and Mary, his wife.
Blaksley, Jotham, and Mary, his wife.	Frost, widow Dorcas.
Blaksly, Jesse, and Deborah, his wife.	G o o d y e a r, Stephen, and Esther, his wife.
Blakslee, Mary, wife of Lieutenant Isaac.	Goodyear, Asa, and Mehetibel, his wife.
Barnes, Mrs. Mary.	Goodyear, Andrew.
Barnes Deborah, wife of Joshua.	Granniss, Thankful, wife of John.
Barnes, Abia, wife of John.	Granniss, Mrs. Mary.
Barnes, widow Phebe.	Heaton Ensign James, and —, his wife.
Bassett, Mrs. Hannah.	Heaton, James, and Mary, his wife.
	Hill, widow Hannah.
	Hill, Rebekah, wife of Stephen.
	Hill, —, wife of Ensign James.

Hitchcock, Caleb.	Sanford John.
Hulls, Joseph.	Smith, James, and Lydia, his wife.
Hummaston John, and Hannah, his wife.	Smith, Abel.
Hummaston, Ephraim, and Susannah, his wife.	Sperry, Elihu.
Hummaston James.	Stiles, Madame Esther, widow Rev. Isaac.
Ives, John, and Lois, his wife.	Tharp, Isaac, Sr., and Ann, his wife.
Ives, Samuel, and —, his wife.	Tharp, Isaac, Jr., and Lydia, his wife.
Ives, widow Mary.	Tharp, Moses, and Lydia, his wife.
Ives, widow Ann.	Tharp, David, and Heighly, his wife.
Ives, James.	Todd, Lieutenant Ebenezer, and Mary, his wife.
Ives, Captain Jonathan.	Todd, Ebenezer, and Elizabeth, his wife.
Jacobs, David, and Hannah, his wife.	Todd, Christopher, and Hannah, his wife.
Mansfield Hannah, wife of Thomas.	Todd, James, and Martha, his wife.
Monson, Dr. Walter.	Todd, Ithamar, and Hannah, his wife.
Monson, Sarah, wife of Thomas.	Todd, widow Lydia.
Pain, Martha.	Todd, widow Hannah.
Pain, widow Martha.	Todd, Lydia, wife of Hezekiah.
Pain, James, and Lydia, his wife.	Todd, Esther, wife of Titus.
Parde, Benjamin.	Tuttle, Dea. Isaiah.
Parker, John.	Tuttle, widow Ann.
Pierpont, Lieutenant Joseph, and Lydia, his wife.	Tuttle, Daniel, and Mary, his wife.
Pierpont, Elizabeth, wife of Samuel.	Tuttle, Abigail, wife of William.
Potter, widow Lydia.	Tuttle, Charity, wife of Jehiel.
Ray Joshua.	Turner, Lydia, wife of Joseph.
Ray, Abigail, wife of Lieutenant Thomas.	Turner, Lois, wife of James.
Sackett, Samuel, and Hannah, his wife.	Turner, Abigail, wife of Caleb.
Sanford, Captain John, and Ann, his wife.	Wolcott, Jesse, and Eunice, his wife.
Sanford, Moses, and Mary, his wife.	

A few of these people went over to the Church of England on its establishment here, and in a few families the husband and wife, possibly in some cases the parents and children, found themselves arrayed

against each other, but these conditions were generally amicably adjusted. Mr. Trumble kept no records of dismissions or withdrawals from his church, and the exact numbers will never be known. There are two instances on record which indicate a return to the original fold, Jerusha Barnes, in 1762, and the wife of Captain Gershom Barnes, in 1764. Mr. Trumble mentions them as being received "on their retraction from the Church of England."

In the succeeding fifteen years, or down to the beginning of active operations in the Revolutionary period, there was not historically much ripple on the waters. As has been stated, Mr. Trumble purchased of Joseph Pierpont sufficient land for a homestead, on February 23d, 1761. For this tract, about sixteen and a half acres in area, he paid "141 £ 5 shillings Lawful Money." At the northwest corner of it stood the "church-house" of the Church of England; at the southwest corner stood Mr. Pierpont's "Sabbaday house," while the rear was bounded by the highway ("pool road") as now. (There was then no road on the north side as at present). The above purchase also included about twelve acres woodland east of the pool road. In later years other tracts of pasture and meadow land were added, until his landed estate assumed quite respectable dimensions.

The presumption is Mr. Trumble began at once the erection of his house. It stood a few rods east of his meeting-house, upon the summit of a gentle ridge, and commanded a view of the entire village. The late Hon. Ezra Stiles owned it a little more than sixty years. Its admirable preservation to-day attests the work of the painstaking, careful builder of that period. The "Society Lott" doubtless furnished the lumber. The frame of the building is of oak, dimensions 28x35. The timbers are massive and hard as iron. The covering of rent oak clapboards, smoothed

beaded and jointed to a line, has defied heat and cold, sun and storm, upward of a century and a quarter and is apparently good for another term of service full as long. Exteriorly, with the exception of a bay window on the southern end, the old parsonage is as the aged divine left it. The quaint mouldings and devices surmounting windows and doors attest that unusual ornamentation was bestowed upon it. It presented a striking contrast to the humble domicile on the plain below where the Rev. Mr. Stiles lived, and was indeed what it came at length to be called, "the quality house" of the village.

Every part was builded for service, and long service at that. The enormous chimney contains a mass of material. Six separate flues connecting with as many



THE TRUMBULL PARSONAGE.*

wide fireplaces are constructed within it, and it is five feet square where it emerges from the roof, while its base, hidden deep in the earth, covers probably not less than one hundred square feet. The original color of the mansion was red, the prevailing shade of colonial times.

White houses were uncommon until after the year 1800, and only two places in the town had blinds for their windows in 1829. This residence in question was one, and the Ray house at Mansfield's bridge the other.

There is no roof in all the town so rich in historic association as this. Thither came from the hills of old Hebron, in her mature womanhood, the proud Martha Phelps Trumble, bringing such dainty fabrics of loom

* From a photograph by the author.

and needle to grace her home as the North Haven maidens never saw before.

There were born David, Martha, Mary, Hannah, Benjamin, Sarah, and Elizabeth. Of these the first and last passed away in infancy. Over the grave of David, the eldest born, who died at the age of nine and a half months, stands the typical tombstone of the period with the winged head and other elaborate carvings. Hereon is also cut that significant epitaph which, notwithstanding what other extremes the noted divine held, clearly shows the doctrine of infant damnation found no place in his belief.

Sweet babe, by Heaven's decree how blest,
How short thy pains; how sweet thy rest;
Just woke to life—drew mortal breath,
Then closed thine eyes and sunk in death.
Soon gained the fair immortal skies,
Where storms of woe can never rise.

Thirteen years later Elizabeth died at the same age as her brother, and a monument almost the exact counterpart of his, except that it has no epitaph, marks her repose.

Concerning the other children: Martha married the Rev. Aaron Woodward, of Norwalk, Conn.; Mary married Peter Eastman, of North Haven; Hannah married Justus Bishop, of North Haven; Benjamin was graduated at Yale college 1790; married — — and was the father of Hon. Lyman Trumbull, of Illinois, Senator of U. S. 1855-73. Sarah married Elam Tuttle.

The great double doors of this hospitable mansion were ever ajar. Over the threshold tradition tells us, were ceaselessly trooping many busy feet, and its owner soon became widely known. Ministers and messengers journeying to and fro to religious gatherings, took roundabout roads to call on this rising divine. Referees, committees, consociations, came to test his judgment and his wife's hospitality, both exhaustless.

As he came in later years to be still more widely celebrated, the calibre of his visitors increased. Many an eminent man visiting Yale college thought his mission far from complete until he had ridden out to North Haven and visited "Dr. Trumbull."

To be united in marriage by him was deemed an especial privilege. In his pastorate of sixty years he married four hundred sixty-four couples. Of these not one is alive. The last survivor of this number was Mrs. Lewey Pierpont Todd, widow of John Todd; married 1813, died 1887. Mr. Trumbull's first ceremony of this kind was on the evening of the day of his ordination, at the house of Mr. John Humaston, where he was stopping. The parties were Joseph Bassett and Chloe Sanford, grandparents of the widow Ithimar Tuttle, more familiarly known as "Aunt Rilly." His last solemnization of marriage was the union of Josiah Rogers and Sarah Thorp, 1819. The descendants of the first couple plentifully grace the town, the latter family has become extinct.

It does not appear that the name was generally written Trumbull till about 1766. Readers have observed the early orthography has been adhered to, for such was the practice of the Rev. Benjamin down to 1768-9, at which date he seems to have conformed to what had become the general observance by all the branches of the family. Hereafter Trumbull will be used.

When the ordination services of Mr. Trumbull were over and the large delegation had gone home, matters in the parish settled down in their old-time channel, although we must not suppose so marked an occasion was lightly dismissed. The people talked of it for a long time. Thirteen ministers and twelve messengers were duly billeted around the parish, and as the services occupied the most of two days, everybody was sure to become more or less interested. There was quite likely more theology discussed and

hot cider drank than on any similar occasion in the parish before or since.

When they were all gone the Society called a meeting and voted "that Madam Trumble should set in the pew where Madam Stiles sets." One committee was clearing up the "Society lot;" another was rectifying the bounds of "the green;" a third was repairing the sanctuary, while a fourth was wrestling with the problem, "How to fill up vacancies in the seats of the meeting house." Everybody apparently was busy.

A ministerial rate of two pence on the pound was established for Mr. Trumbull's support and this rate of taxation was maintained without much fluctuation for some years. All property holders had to bear a proportion of this rate. Even the Church of England was not exempt and its members were duly called on for their assessments, but by the "Act of Toleration" it was provided that these sums might be returned to them for the support of their own ministers where such were employed. This concession was generously made to St. John's Church, although having no resident clergyman. Hence it explains itself when we read in the First Ecclesiastical Society records that "Zophar Blakeslee should collect that part of the ministerial rate that belongs to the Churchmen."

And right here, concerning the business relations of the two societies, the writer is of the opinion that for a few years at least after the formation of the Second Ecclesiastical Society, it was the custom of its members to attend in some measure the annual meetings of the original body from which they sprung, and to a certain extent take part in the deliberations.

Except for the general oversight which New Haven had of the parish, it was left in the main for the latter to arrange its own details, hence the First Ecclesiastical Society's annual meeting was, in a sense, an annual town meeting, whereat the interests

of religion and education received consideration and support. Such a view makes plain the co-operation between the two societies, and explains why in 1764 Abraham Blakeslee, then senior warden of St. John's parish, was "chosen a Committee man to act for the Church of England." At the same annual meeting was "Samuel Mix chose Collector for them." In 1768 "Simon Tuttle was chose to collect for the Professors of the Church of England." They always had representation on the school boards and in other ways.

After 1768 these appointments cease. The "church on the hill" was gaining strength and independence. They chose their first collector (one Amos Allen) in 1771, and thereafter endeavored to gather their own rates, and yet at our incorporation as a town (1786) and for a number of years succeeding, while the property of the two societies was kept entirely distinct in the grand lists, there was only one collector of the taxes.

Now it must be said in fairness to history, that notwithstanding the labors put forth, neither a Stiles nor a Trumbull nor a Punderson had completely secured in the parish the golden age of peace, order and subjection, the dream of the Puritan commonwealth. There were a few thankless, unregenerate souls who did not particularly dwell in the fear of the clergy, or the tythingmen, or the grand jurors, and whose faces, as a rule, were set against law and gospel.

An early intimation of this state of affairs occurs in 1768, when the First Society tautologically expresses itself as follows:

WHEREAS a Committee from the Church in this place produced the Report of a Church Committee, which report was accepted by the Church, in which Report there is a Desire that the Society would, as far as in their Power, join with the Church in Suppressing all disorders on the Lord's day, both in the time of Publick Worship and in the Intermission. This Society thankfully takes notice of the Churches care of the Church, and will endeavor all in their Power to yield all the Aid and Support they can to promote Order and a Christian Conformity to the laws of Heaven in regard to keeping the Sabbath. Voted in the affirmative."

Only a little time previous to this they had voted "that the grand jurors and tythingmen set anywhere in the meeting house on the Lord's day where they shall think most suitable to inspect the assembly."

All this indicates the great adversary of souls was not without representation even in this staid community. The General Assembly had been painfully aware of this fact for some years, as an inspection of its Sunday laws will verify. These "whereases" and "acts" and "resolves" may be likened to an old arsenal wherein are stored the weapons wherewith they girded themselves to do battle with his satanic highness.

Tradition makes merry over the enforcement of some of these Sunday laws. Esq. Samuel Sackett was especially a terror to evil doers in this direction and woe betide the luckless sinner who fell into his clutches.

Upon one occasion, Mr. Anson Blakeslee, father of Col. Henry M., was engaged during the Revolutionary war on some stone work for the Star Works, at Middletown, Connecticut. It was his practice to walk from his home at North Hill to his work and back weekly. On one of these visits, being compelled to return earlier than usual, he started out Sunday afternoon. His course was unmolested until Durham was reached, where he was apprehended and held for trial. The crafty old gentleman set up the plea "that he was engaged in the United States service, and that the needs of the government would admit of no delay; besides they had no business to hinder contractors in such critical times." Durham firmly held for State rights, however, and the officials could not get it through their sagacious old heads why the United States should override Divine Providence, and so they held Mr. Blakeslee till sunset, and then compromised by allowing him to go on his way.

Occasionally, even at a more recent period, some official's zeal outran his discretion, as in the case of the arrest of Bishop Brownell of the Episcopal church, who on one occasion essaying to pass through the parish on his diocesan tour, was unceremoniously brought to a halt by Esq. Humaston, and made to prove his identity and business, before being allowed to proceed.

Every community had more or less experience of this sort, and on the whole, notwithstanding the embarrassments often created, the effect on the outward observance at least of the Lord's day was salutary. But how long would the present generation endure it?

It is to be feared—to return a moment to the First Ecclesiastical Society's action in 1768—that they did not entirely succeed by their manifesto in putting to flight Apollyon and his alien forces. A curious document has recently come to light, which illustrates better than can modern words, certain conditions of society here half a century after the latter date quoted, and with its presentation this subject is dismissed:

We the Grand Jury and Tythingmen of the Town of North Haven being requested by this Society to Draw up a Resolve to be read in publick respecting the Sabbath and that they will support us in our prosecuting all Breaches of the Law on the Sabbath and particularly in the Lords House Think it our Duty as informing Officers to Comply with said vote and request that said paper be read in publick.

We the Grand Jury and Tythingmen of the Town of North Haven having been sworn to our respective offices and Considering that an oath is a solemn thing, give this public notice that we wish to have no occasion to inform against anyone, or to present anyone for a Breach of the Sabbath; hoping the

people of this Town and this Society will so reform as to save us the trouble of prosecuting anyone. But should there not be a reformation among the people we shall be under the necessity of presenting numbers, as we may consider some things in the Lord's House a breach of Law that perhaps some of the people think but little of. The Sabbath is an Holy Day and ought to be kept Holy by every Person. It is a very wicked thing to go to a meeting and play and make disturbance in the House of God. Surely there cannot be any one person that wishes to be respected of his fellow creatures that will do this thing. We sincerely wish the people of this town and this society would assist us in bringing about this reformation by setting good examples themselves and by using their influence to persuade the people to pay a particular attention to the Sabbath by going to a meeting and hearing the Gospel explained which by the Divine blessings may make us glad; in this world and happy in the injoyment of our Creator in the world to come. We wish that the young people would take their seats in the Meeting House and not huddle into a Company at the top of the stairs, and that every person both old and young would keep from whispering and all kinds of play or anything that has any kind of tendency to Disturb the Public Worship. It is Requested that the singers who have very obligingly assisted in that part of Worship would take their seats in season and assist one another in singing which would be very obliging to every person. We sincerely remain your friends and humble servants,

ISAAC C. STILES,	}	<i>Grand Jurors.</i>
JOEL TODD,		
JOSHUA THORP,		
LYMAN TODD,		

COOPER BLAKESLEE,	}	<i>Tythingmen.</i>
LYMAN BARNES,		
TALCOTT IVES,		

This paper having been read in a meeting of the civil authority and selectmen we do approve of the same and willingly subscribe our names:

JOSHUA BARNES, }
PETER EASTMAN, } *Civil Authority.*

JACOB BASSETT, }
PHILEMON BLAKESLEE, } *Selectmen.*
GILES PIERPONT, }

NATHAN MARKS, }
JOHN ABBOTT, } *Constables.*

Voted unanimously that the within address be read in each society if they see cause.

NORTH HAVEN, January 14th, 1810.

This was publicly read in the meeting house by me.

BENJAMIN TRUMBULL,
Pastor of the Church in North Haven.

To return to the consideration of the Rev. Mr. Trumbull. On his assumption of the pastorate, he was modest and unassuming, as became his youth. His first appearance at the General Association of the Colony of Connecticut was at Coventry eight years after his ordination. He attended this meeting again in 1787, at Berlin, Conn.; then at Lebanon, 1789; New Haven, 1790; Cheshire, 1793; Hebron, 1798, and perhaps once or twice in other places. But these half dozen meetings were by no means an index of his interest in the work of the Association. He was fully alive to its importance and devoted to its aims. He was appointed Standing Register of this body in 1774, resigning in 1796. Also, in 1774, when the first Home Missionary enterprise began to be agitated, he was chosen one of the committee of three "to receive the subscriptions made or that may hereafter be made for the purpose of supporting missionaries to be sent to the settlements in the wilderness to the northward of the colony," and with the Rev. Mr. Williams, of Northford, and Goodrich, of Durham, was authorized to assume executive control of the same.

It is reasonable to suppose that with the inauguration of this movement Mr. Trumbull first began to call upon his people for benevolent contributions. Attempts may have been previously made, but no records exist of them, and it is not until 1793 that their efforts appear to assume systematic form, as shown by the accompanying schedule: For the Committee of Missions—1793, \$10; 1794, \$9.36; 1795, \$11.62. For the Missionary Society of Connecticut—1799, \$15; 1800, \$325.06; 1801, \$73.06; 1802, \$36.14; 1803, \$43.46; 1804, \$14.57; 1805, \$16.34; 1806, \$15.18; 1807, \$12.51; 1808, \$11.07; 1812, \$18.02; 1813, \$18.08; 1814, \$18.50; 1815, \$19.70; 1816, \$22.15; 1817, \$20.45; 1818, \$22.09; 1819, \$16.82; 1820, \$7.20.

Regarding the above, the amount for 1800 includes a legacy of three hundred dollars, but by whom it is not known. In 1809-10-11 the missionary society was using its surplus funds, and no money was asked for: the contributions, if received, were diverted into other channels.

Thus did Dr. Trumbull's people respond to his touch. Indeed, who can say but to his earnest efforts "The Ladies' Missionary Association of North Haven" (now "The Benevolent Society") owes its birth, and is the Christian link that not only binds us to his day and generation, but which helped to lay the foundations of that broad and tender sympathy which the people of this town have ever maintained toward the calls of God and humanity? For mark this: Dr. Trumbull died in 1820; the local association was formed in 1821. Its original members were Miss Charlotte Bradley, Miss Amelia Bradley, Miss Abi Bassett, Miss Charlotte Ray, Miss Beda Mansfield, Mrs. Henry Gill, Mrs. Perit M. Sanford, Mrs. David Bishop, Mrs. Eliada Sanford. These ladies, with the exception of the first named, were members of Dr. Trumbull's church and congregation, and what more natural than that his inspiration and influence should crystalize

through them into one of the most blessed of all charitable organizations?

We pass now to the consideration of that which, besides the preaching of the gospel, was the main issue of his life—his labors as a historian. It is possible, if the evidence could be carefully weighed, it would be found that his reputation rests fully as much upon his secular as on his sacred work. In brief, he was not a popular preacher, but he was a great historian.

The incipient move in this direction was made at a meeting of the General Association held at Norwich, Conn., 1785, Mr. Trumbull not being present. The following memorandum was made:

“This Association taking into consideration the great duty and importance of having the interpositions of Providence in the events that have effected and attended the late American Revolution religiously improved not only by present but by future generations and that some suitable and concise history be prepared for that purpose accordingly request the following gentlemen, Rev. Messrs. Enoch Huntington, Benjamin Trumbull, Levi Hart, Theodore Hinsdale, Thomas Bray, to collect and compile such a history, and that the Rev. Mr. Trumbull in particular be desired to digest and write the whole and prepare it for the press.”

At the next annual meeting it was “Voted that this Association will encourage the printing of the history which Mr. Trumbull is desired to complete, by assisting in procuring subscriptions which it is to be hoped may be to an Amount not only sufficient to pay the printing but also to afford some reward to Mr. Trumbull for his labors and Service.”

Five years passed and the reverend historian was ready with a portion of his manuscript. He asked at the Association's meeting in 1790, that a committee be appointed to “inspect his work and report an opin-

ion." Accordingly a deputation of three was selected and these were at Mr. Trumbull's request continued four years in succession. This committee reported to the parent body in 1793, and the latter voted "That it is the desire of this Association if on inspection they shall esteem it worthy of public notice they encourage him (Trumbull) to exhibit proposals for its publication with such joint recommendations of theirs as they shall judge expedient."

Once under way the matter did not come up again, apparently, for several years. The compilation of historical matter in those days was a slow and laborious task. No one felt the hurry attendant on existence in the present century, and they were assured the project was in competent hands and they could wait, and so it was not till 1810 that the first volume of Dr. Trumbull's History of the United States was ready for the public.

Its issue did not disappoint his constituency. It was regarded as a careful, concise and comprehensive work; its opinions were fair and candid, and its statements have remained for the most part unquestioned.

At the following meeting of the association—1811—Drs. Dwight, Ely and Payson were appointed a committee to prepare and report to that body a letter of thanks to Dr. Trumbull "for his faithful and successful labors in executing the business of a historian assigned to him by the General Association."

This committee performed its work acceptably, and a copy was at once forwarded to the reverend historian. A couple of extracts from it will best illustrate the estimation in which he was held:

FARMINGTON, June 20, 1811.

"We are not insensible of the expense of time and labor necessarily involved in such a work, nor can we fail to consider it as a high respect to the General Association that at their request you have undertaken a task of so much difficulty and brought it to so near a conclusion.

"By some of our members your history has been read; by others its reputation is known. So far as we are severally acquainted with it, the manner in which it has been executed has given us much pleasure. To write on political and military subjects in a religious manner has been the employment of very few historians—of fewer by far than good men could wish. The example which in this instance you have set will, we hope, be followed by others in the present and succeeding generations."

The title page of this work bears the following inscription:

A
General History
of the
United States of America
From the Discovery in
1492 to 1792,
or
Sketches of the Divine Agency
In Their Settlement, Growth and Protection,
and especially in the
Memorable Revolution.

In Three Volumes.

By Benjamin Trumbull, D. D.
1810.

The appearance of this work was by no means his first published effort. The public had long been acquainted with his printed pages. Indeed, the production of this history approached so near the close of his life, that the contemplated other volumes were never completed.

The mental power of this man, coupled with his intense vitality, was remarkable. During the preparation of the work mentioned he was also engaged on a general history of Connecticut, and published one volume, 1797, which involved an endless amount of travel and correspondence. Not content with this, in 1811 he further submitted to that ministerial body he loved so well, a plan for a work which called forth from them the following expression:

"Whereas, Benjamin Trumbull, D. D., has communicated to the General Association of Conn. his design to write 'The History of the American Churches of every denomination of Christians within the U. S. of America; noticing the place and period of their first appearance; the time of their immigration into America; the place of their settlement in this country; their peculiar doctrines and discipline, with their modes of worship,' voted we approve of this and render him all the aid possible."

Much material was accumulated for this undertaking, but death prevented its accomplishment. Many of the manuscripts therefor are now in the possession of Yale University.

Herewith is submitted a statement af the doctor's publications in chronological order:

1. Discourse delivered at the Freeman's meeting, New Haven, 1773.
2. A plea in vindication of the Connecticut title to the contested lands lying west of the province of New York, 1776.
3. Sermon at the ordination of Nehemiah Prudden, at Enfield, Conn., 1782.
4. Thanksgiving sermon on the peace concluded with Great Britain, 1784
5. An appeal to the public on the unlawfulness of divorce, 1788.
6. Sermon on the ordination of Thomas Holt, at Worcester, Mass., 1790.
7. Sermon on the immediate choice of God, 1791.
8. Sermon at the ordination of Reuben Moss at Ware, Mass., 1792.
9. Sermon at the installation of Rev. A. Gillett, New Haven, 1793.
10. Sermon at the ordination of L. Tyler at New Haven, 1793.
11. Sermon at the ordination of Aaron Woodward at Wilton, Conn., 1794.
12. History of Connecticut, 1797.
13. Funeral discourse on the death of General George Washington, 1800.
14. Century sermon, 1801.
15. Election sermon preached at Hartford, Conn, 1801.
16. An address on Prayer and Family Religion, 1804.
17. Twelve discourses comprising a systematic demonstration of the Divine Origin of the Holy Scriptures, 1799 (bound volume, 300 pp.)

18. History of the United States, vol. 1, 1810.
19. Two pamphlets on the unlawfulness of marrying a wife's sister, 1810.
20. Sermon on the death of the Rev. Noah Williston, 1811.
21. History of Connecticut, 2 vols., 1819.*

Yale College, in 1796, raised Mr. Trumbull to the rank of Doctor of Divinity. Such a degree had been richly earned; it was but a fair acknowledgment of merit already established, and when his work on the Divine Origin of the Holy Scriptures came to be issued three years afterwards, it was seen he had more than abundantly proved his claim to the title.

This little volume had apparently a greater circulation than any of his other printed works. In all, twelve hundred sixteen copies were subscribed for in advance of publication, and an edition of fifteen hundred was probably struck off. Of this number, three copies went to the State of New Hampshire, one hundred fourteen to Massachusetts, thirteen to Vermont, thirty-four to New York, and one thousand fifty-two to Connecticut, of which forty-nine were taken in North Haven

We shall become better acquainted with our early people if we know the names of these subscribers. Undoubtedly there were others whose names are lost:

Jared Barnes,	Thomas Cooper,
Capt. Joshua Barnes,	Thomas Cooper, Jr.,
Joel Barnes,	Jude Dayton,
Justus Barnes,	Calvin Eaton,
Samuel Barnes,	Capt. Peter Eastman,
Eli Bassett,	Dr. Joseph Foot,
Abel Bishop,	Street Humaston,
Titus Bradley,	Mary Ives.
Benjamin Brockett,	Catherine Mix,
Eli Brockett,	John Pardee,
Giles Brockett,	Giles Pierpont,
Lyman Brockett,	John Pierpont,
Dr. Elisha Chapman,	Joseph Pierpont,
Caleb Clark,	David Ray,

* Second edition.

Joel Ray,	Capt. Gideon Todd,
Anna Sanford,	Lyman Todd,
Eliada Sanford,	Dea. Titus Todd,
John Smith,	Elam Tuttle,
Jude Smith,	Hezekiah Tuttle,
Thomas Smith,	Dea. Solomon Tuttle,
Isaac C. Stiles,	Jesse Waters,
Enos Todd,	Capt. Ebenezer Webb;

Samuel Mix, Esq.

To present knowledge there is only one copy belonging to this original list now extant in the town, and that was Mr. Joseph Pierpont's. Besides this, there are two copies, not known to whom issued, one of which is possessed by Deacon Whitney Elliot, who has nearly a complete list of the doctor's publications, and the other by the writer. The book was in circulation in both religious societies, as reference to the list shows, and at one time its author donated seventy copies to the Missionary society of Connecticut for circulation on the frontier.

The History of Connecticut, published in 1797-1819, deals to a considerable extent with Ecclesiastical affairs. In this line it has been subjected to rather severe criticism. The charge is made that age did not liberalize him as it should, and that he failed to keep step with the music of the opening years of the nineteenth century. Dr. Trumbull was a Calvinist, though not of the ultra type, and his life was in harmony with his convictions. He, masquerading though ever so little in his later years with his old arch enemy the devil, would have been a sorry spectacle, not only to his church, but to the ages and to his God. His history is the completest record of the religious life of the colony. It is standard to-day.

It did not reach the circulation of the former mentioned work, for it was much more expensive; indeed, it is difficult to see how two volumes of such magnitude could have secured a circulation at all commensurate with the cost of publication.

The North Haven subscribers were:

Captain Joshua Barnes,	Samuel Mix, Esq.,
Jared Barnes,	Joseph Pierpont,
Joseph Bassett,	Giles Pierpont,
Oliver Blakeslee,	Eliada Pierpont,
Isaiah Brockett,	Eliada Sanford,
Dr. Elisha Chapman,	Thomas Smith,
James Cooper,	John Smith,
Captain Peter Eastman,	Isaac C. Stiles,
Dr. Joseph Foot,	Enos Todd,
Daniel Hull,	Jonathan Tuttle,
Captain Noah Ives,	Jacob Walter,
Stephen Jacobs,	Thomas Woolcutt,
Richard Mansfield.	

These copies have become widely scattered and it is not even surmised how many are in existence to-day.

Of Dr. Trumbull's church and congregation, there was one who came down from Mr. Stiles' ministry, with whom he formed a life-long relationship, Joseph Pierpont, a graduate of Yale, class of 1751. Mr. Pierpont was five years the senior in age and eight in graduation of Mr. Trumbull. It is believed he was the only college bred native resident in the church at this time, and perhaps the only one in the parish, unless it was Dr. Walter Munson, who came here soon after 1760.

In Mr. Pierpont, Mr. Trumbull found an educated man, a loyal citizen, a zealous church official, a warm hearted Christian, and though their ways diverged at last (though never separated) a life-long friend.

Joseph Pierpont was the son of Lieutenant Joseph Pierpont and grandson of the Rev. James Pierpont, of New Haven. He was born in this parish 1730. His birth, inheritance and education made him a Congregationalist. It is not known when he united with Mr. Stiles' church, but he was elected clerk of the First Ecclesiastical Society in 1757, serving continuously twenty years, or until 1777. Mr. Pierpont ten-

dered his resignation as clerk in 1773 and Jonathan Dayton was chosen to succeed him, but for some reason never served. Probably Mr. Pierpont was induced to recall his decision for he was annually chosen four years further and was then succeeded by Philip Daggett.

It was at this time—1773—Mr. Pierpont withdrew from the old faith of his fathers (as practiced at least in America) and united with the Church of England. A curious feature is connected with this transfer. A comparison of the records of the First and Second societies reveals him as acting in a dual capacity.

It will be noted Mr. Pierpont handed in his resignation to the First Society in 1773. In that same year he was chosen to be assistant clerk in the Second Society. Notwithstanding this, as has been shown, he was annually chosen clerk four years in succession by the First Society and acted as such, for the records are unmistakably his penmanship. Also during these same four years he was annually appointed assistant clerk by the Second Society and served them as well. Thus is presented the rare instance—is there a parallel—of the same official serving four years in succession as clerk of both a Congregational and Episcopal body.*

Rumor has ever been busy with the causes which led to this action of Mr. Pierpont. By some it has been held the Revolution was the turning-point, and that his sympathies were with the old mother country. Such an opinion has no foundation whatever from the fact that at least two years before this outbreak his course was decided upon. Again, it is alleged it was a harsh and censorious spirit which the honored divine held against the Church of England which eventually separated them, but they must be indeed poor readers of history, and particularly poor students

*The term "Episcopal" is used here to make the meaning perfectly clear to every one. Strictly speaking, it has no place in this history till subsequent to the Revolutionary war.

of Trumbull, who find in the man or his writings any invective sufficient to warrant such belief.

The true cause lay deeper than the surface. With Mr. Pierpont it was a matter of conscience and belief. In the light of tradition, and very clear light it is, too, the answer may be read. Giles Pierpont, Sr., was a brother of Joseph in question. The tradition was transmitted by him to his son Giles, and by the latter to his daughter, that Joseph longed for a return of the old forms of worship as enjoyed by his ancestors in England. Nor was this unaccountable.

A glance at the old English Pierpont family lines, with their starred array of barons, knights, lords, dukes and earls, shows the strain of blood that came to America, and leaves little room to wonder at its manifestations in Joseph's veins.

The tradition further relates that this decision was by no means a hasty one. Days, weeks, months—yes, years, we are told, the discussion went on in Dr. Trumbull's study between Mr. Pierpont and himself over their theological beliefs, each arguing with all the intensity of which he was capable, but alas in parallel lines that could never meet. There was much heat at times, hasty words, temporary excitement, but no lasting rancor, no unjust reviling, no bitterness marked the controversy. Both were deadly in earnest and each knew himself to be in the right.

So they churchwise separated. Not so though in their social relations. Each entertained for the other the most profound regard, and the recital of their attachment closes with this impressively significant sentence:

"After uniting with St. John's Church, whenever any member of Mr. Joseph Pierpont's family was sick he was accustomed to send word down to Dr. Trumbull asking public prayers in his church for their recovery." *

* Pierpont family tradition.

The following extract taken from one of Dr. Trumbull's memorandums explains itself:

"From the commencement of my ministry in North Haven, particular attention was paid to the instruction of the children and young people under my pastoral care. Finding that there had been a great neglect with respect to schooling and the education of children, I used all my influence with the people in private to engage them in Schooling and educating their children. Several sermons were preached to show the importance of a religious and good education. To encourage this important matter, I proposed to give the society three months' schooling if they would erect a school house in the center of the parish. This was soon accomplished.* The whole parish sent to the school. Sometimes there were not less than seventy or eighty children in a day, and, if I do not disremember, the number sometimes amounted to ninety."

"During the whole three months I used my utmost exertion, with an assistant under me, to teach them everything useful, and especially to teach them religion. I catechized them frequently and endeavored by proper instruction and representations to impress their minds with a sense of God and religion."

"From this time to the commencement of the War—1775—the children of the society were frequently catechized in the meeting house and in the various Quarters of the Society. For the encouragement of the children, little books, such as Dr. Watts' Songs for Children and books teaching religion and good manners were given them. Sermons on these occasions were commonly preached in the meeting house, when the catechizings were in the centre, and there was a general attendance."

"The tumults and distresses of the War with Great Britain in some measure interrupted this method."

* Erected 1774.

Both the Catechizings and the Lectures on those occasions were less frequent, and both parents and children were less attentive to the matter."

"—Immediately after the conclusion of the War it was proposed for an encouragement, in this city, that every child who should publicly say through the Assembly's Shorter Catechism in the meeting house, should be presented with said catechism and the proofs at large, and that on learning to prove twenty answers by heart, the book should be the child's; and that those children who would learn said catechism, with the proofs and say them memoriter in the meeting house, should each of them receive a new Bible, and that their names with the names of their parents and instructors should be entered in the Records of the Church for a perpetual memorial."

By the providence of God this record has been preserved for more than a hundred years and it is one of the pleasantest duties of the writer as pertaining to these annals to be able to publish this list broadcast and make truly a "perpetual memorial" of it in accordance with the doctor's wishes.

THE NAMES OF THE CHILDREN WHO HAVE SAID THROUGH THE PROOF
CATECHISM.

Children.

Parents.

1783.

Titus, Esther, Abram,	Titus and Esther Todd
Naomi,	Lieut. David and Eleanor Bishop
Mary,	Abel and Mary Bishop
Phene,	Adopted by Abigail Pain
Lucinda,	Seth and Abigail Barns

1784.

Benjamin, Sarah,	Benjamin and Martha Trumbull
Hannah,	Capt. Noah and Abigail Ives
Joel, Street,	Lieut. Ephraim and Susannah Humaston

1785.

Seth,	Seth and Abigail Barns
Hannah,	Abel and Hannah Brockett
Susannah,	Benjamin and Alithea Brockett
Eunice,	Giles and Elizabeth Pierpont
Sarah,	Stephen and Sarah Ives

1786.

Jesse,	Eliphalet Pardee
Sarah,	Hezekiah and Mehitabel Pierpont
Esther,	Giles and Elizabeth Pierpont

1787-8.

Abel,	Abel and Mary Bishop
Polly,	William and Lois Day
Susannah,	Joseph and Sarah Hull
Zeruiah,	Deacon Solomon and Eunice Tuttle
Levi, Joel, Polly,	Levi and Mary Ray
Sarah,	James and Mary Pardee
Ebenezer,	John and Martha Pardee
Abigail,	Benjamin and Alithea Brockett

1789

Thomas, David,	David and Phebe Barns
Lucretia,	Deacon Solomon and Eunice Tuttle
Nancy,	Widow Anne Thomas

1790.

Eli,	Isaiah and Sarah Brockett
Lois,	Benjamin and Alithea Brockett
Patty,	Widow Mary Andrus
Polly,	Dr. Phineas and Lucy Clarke
Polly,	Widow Sarah Ives

1791-2-3.

Thomas,	Isaiah and Sarah Brockett
Susanna,	Widow Sarah Ives
Alithea,	Benjamin and Alithea Brockett
Pierpont,	Captain Timothy and Mary Andrus
Patty,	Titus and Lydia Bradley

1794.

Joshua, Frederic.	Captain Joshua and Mercy Barns
Lydia,	Simeon and Patience Bishop
Betsey,	Dr. Phineas and Lucy Clarke
Melia,	Philip Daggett
Patty,	Widow Sarah Ives
Meliah,	Dan and Polly Ives
Nancy,	Theophilus and Sarah Bradley

1795.

Lois, Lydia,	John and Lois Heaton
* Lovisa, Betsey,	Levi and Mary Ray
Salla,	Joel Barns
Mary,	John and Hannah Cooper
Patty,	Benjamin and Alithea Brockett
Salla, Sile,	Dr. Solomon and Eunice Tuttle

1796.

Malinda,	John and Susanna Sanford
Eunetia,	Amos and Eunice Blakeslee
Andrew,	Widow Elizabeth Pierpont
Amelia,	Ezekiel and Eleanor Jacobs

With the close of the above year the list ends abruptly. There is nothing more to indicate either the continuance or cessation of the plan. At the loan exhibition, held in connection with the town's centennial in 1886, one of these Bibles was exhibited by Mrs. Jarius Brockett and it is believed one or two other copies could be found in the community.

Carefully cherished among other historical documents is one bearing on a subject not frequently mentioned in history, but in this case revealing a glimpse of early life in the parish that should be noted. This paper is Deacon Solomon Tuttle's account of the expenses of the communion service in Dr. Trumbull's church, and covers the period from 1780 to 1800.

As preliminary to this, it should be stated that in 1746 Mr. Ebenezer Mansfield devised to "the church

* Now owned by Mrs. F. H. Todd.

in the North Village now under the pastoral care of the Rev. Isaac Stiles, all my meadow lying near a place called Duck cove; Bounded eastward by a ditch, northward by the cove, southward by Stephen Munson's meadow, westward by the river."

The income from this bequest was to be devoted to the support of the communion service and the needs of the poor of the church. During the time of this narrative (1780) it yielded an annual revenue of from three to five pounds, and for a hundred years and more steadily carried out the wishes of its legator, leaving annually an unexpended balance which grew to be a small fund. In late years neglect to maintain the dykes has reduced its value to worthlessness.

Mr. Tuttle quaintly prefaces his account thus: "Nov. 2d, 1780. Then I was chosen deacon."

He was the successor of Deacon James Humaston, and on his assumption of office received of the latter gentleman "three pints of wine and a hundred and seventy continental dollars and twenty-five shillings of state money." His initial purchase for the observance of the communion season in the following January was six quarts of wine, for which he paid the "state money," as above, and sixty-six continental dollars besides. For the bread on this occasion he paid eighty-three continental dollars.

Some idea of the value of this paper money may be gained when the total expense of the bread for the year 1781 was but four shillings in silver, or a cost of about eight pence per Sabbath. Such a basis fixes the silver value of these eighty-three continental dollars at eight pence, or about sixteen cents for the whole lot.

But the quantity of wine consumed in these twenty years at once arrests our attention because so utterly out of all proportion to modern usages. They bought as follows:

1781,	36 quarts	1791,	26 quarts
1782,	37 quarts	1792,	26½ quarts
1783,	37 quarts	1793,	26 quarts
1784,	31 quarts	1794,	27½ quarts
1785,	30 quarts	1795,	26 quarts
1786,	30 quarts	1796,	26 quarts
1787,	29 quarts	1797,	24½ quarts
1788,	27 quarts	1798,	24 quarts
1789,	29½ quarts	1799,	21 quarts
1790,	29 quarts	1800,	23 quarts

The above table gives an annual average consumption of twenty-six quarts, or little more than a gallon for each communion observance. The roll of church membership could not at any time in this period have exceeded two hundred communicants, and when one reflects that more than seventy per cent of any stated number of church-goers are never present at any one session, it reduces the actual participants to less than a hundred and a half, which makes the consumption of wine per capita so great that its practice at the present day would cause scandal forthwith.

The cost of this beverage is also worthy of note. Its value at the opening of this account was a little more than four shillings per quart. This figure gradually decreased down to the year 1793, when it was less than a shilling and a half a quart. Afterward it advanced to two shillings and remained steady.

While this commodity decreased in value the price of bread correspondingly rose. From a cost of eight pence per Sabbath as has been stated, at the start, it gradually crept up to three shillings per Sabbath in 1800. There is no way of accounting for this unprecedented increase.

As pertinent to this subject and because some of the pieces of plate now in use by the Congregational church are historic, we refer to two cases. The oldest cup was the gift of Miss Ruth Atwater of New Haven, afterwards the wife of Samuel Ives, deacon of Mr.

Wetmore's church, 1718. Dr. Trumbull, speaking of the donor says, "She was of the wealthy and respectable family of the Atwaters." It undoubtedly was the first and only piece used by the church at its formation—1716.

The other instance is the baptismal basin presented by the Rev. Ezra Stiles, D. D., in 1794, as a memorial of his esteem for the parish.

It bears the following inscription:

The Gift
Of the Rev. Ezra Stiles, D. D., L.L. D.,
to the
Congregational Church,
in
North Haven
1794.

Dr. Trumbull preached for the last time Sunday afternoon, January 23, 1820, from the text "There remaineth therefore a rest for the people of God." A writer in the *Christian Spectator*, in the following March, speaks of him on this occasion as preaching with more than his usual animation and fervor, which so much increased as to call forth general remark from his audience. At this service he also gave out two of his favorite hymns, one beginning, "Descend from heaven, immortal dove," the other and closing one, "On Jordan's rugged banks I stand."

The reading of this hymn (except the benediction) was the last pulpit utterance he was to make. There is living to-day one (perhaps more) of his audience who recalls distinctly, the impressive manner in which the latter hymn was read. Reaching the familiar line, "When shall I reach that happy place," the venerable man laid marked emphasis on the pronoun, the while lifting his tear-filled eyes to the lofty ceiling. His audience noted a pause in the delivery; for an instant the reader unconsciously bent forward, his eyes still fixed, as though the roof had suddenly dis-

solved and beyond in the heavens he had caught one fleeting glimpse of the long desire of his soul. A solemn hush fell on the assemblage; a strange expression came as a flash upon the wrinkled face as he repeated again the line, "When shall I reach that happy place," and then in subdued voice finished the hymn.

This singular circumstance, in the light of succeeding events, was deemed providential. It may have been the summons to his death. It would seem that he so regarded it. He was taken ill on the Tuesday following, the disease rapidly developing into inflammation of the lungs. From that time he began to make preparation for his departure. The elder Silliman visited him, and thus writes: "I then heard him speak to this effect: 'I have always remembered my God—I have never forgotten him—in my study—in my family—in my rural labors—on the field of battle; and I doubt not He will support me in my old age and in death.'" Noble words! Fitter epitaph was never written.

Another writer in the *Spectator* observes: "He talked freely about his death and gave directions concerning his funeral."

Sprague says in his Annals: "It now became deeply impressed upon his mind that the time of his departure was at hand, and he proceeded to make his arrangements with reference to that event. On Wednesday, February 2, 1820, he gently breathed his last, just after having said: 'Come quickly. Amen.'"

Thus closed the days of one who added honor to his birthplace, godliness to his parish, renown to his country and lustre to the name of Trumbull. The half of his public service remains yet untold. To his church in its weakness, to his parish in its destitution, to his land in its distress in the hour of revolution, he was strength, support and relief. Among his fellows he was a peer, and well was it said at the day of his

death, "Know ye not that there is a prince and a great man fallen this day in Israel."

Dr. Trumbull died possessed of a goodly estate for a minister in those days. Jesse Andrews and Josiah Todd appraised it at \$7,450.89. A will was proved naming his son Benjamin and son-in-law Justus Bishop executors. To his wife he gave "three notes in the Loan Office of the United States, one good cow, one hundred and eighty hard silver dollars, and the use of one-third of all the buildings and real estate during her natural life." He further provides (and the clause seems a little singular) that at Mrs. Trumbull's death "her apparel, gold beads, rings, jewels, and all silver of every description and household furniture," should be equally divided between her three daughters.

To these daughters he gave certain real estate, and to Benjamin "My wearing apparel, watch, gold sleeve buttons, silver buckles of every description, blue desk in my study and the book-shelf which stands upon it, my guns, bayonet, cartouche box, shot pouch, bullets and flints, my brass bullet molds, razors and whole shaving apparatus, saddles, bridles, portmanteau, saddle-bags and walking canes and thirty-six volumes of history."

His historical papers and collections were bequeathed to Yale College. All other books, manuscripts, pamphlets, etc., were equally divided among the four children.

This latter request was in some respects an unfortunate one; unfortunate for the modern historian and unfortunate for the honored divine. It appears it was the Dr.'s habit to jot down on scraps of paper various hints and notes, to be afterward extended and amplified in that surprisingly neat penmanship, the admiration of all connoisseurs. The division of these memoranda with other papers has resulted in confusion and loss in many instances, which will always defeat

any attempt to complete what otherwise might prove of credit to the author and value to posterity.

The widow of this distinguished man survived him five years and died at the age of ninety-three, at the home of her daughter, Mrs. Eastman. Before her death she became totally blind.

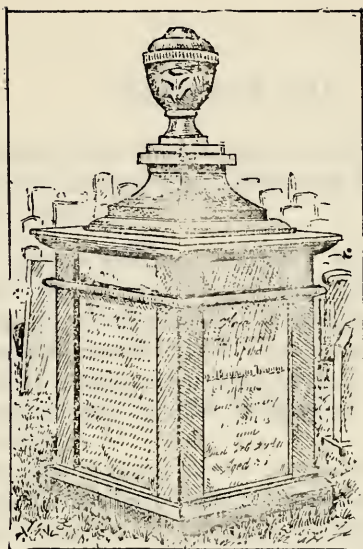
The Trumbull monument stands near the centre of the south half of the "old cemetery," and but few rods from the scene of his labors. It is built of marble, four-sided in structure, the top rising by easy mouldings and steps to a peak surmounted by an urn. The base is low and narrow. Pilasters of grayish colored marble are set upon the corners of the body of the monument, forming panels for the inscriptions.

On the east face is written:

Here rest
the Remains
of the
Rev. Benjamin Trumbull, D. D.,
Who was
Born at Hebron, Conn.,
A. D. 1735,
and
Died Feb. 2, A. D. 1820,
Aged 85.

On the south face:

He was graduated at Yale College
A. D. 1759
and ordained Pastor of the
Congregational Church in North Haven,
Conn., A. D. 1760,
in which relation he continued until his death, a period of almost
sixty years. He composed during his ministry nearly four
thousand sermons and published essays on the inspiration
of the Scriptures—a history of Connecticut—a history
of United States and other works for which he
was honored by his Alma Mater and
esteemed by his countrymen as an able
Divine and an accurate historian.



On the north side:

Firm humble and devout
 He sustained with Dignity
 all his relations in life
 and died
 a firm and joyful Believer
 In
 his God and Savior
 Anticipating
 with expressions of praise
 the coming of the Lord.

The west side is devoted to his aged consort:

Mrs. Martha Trumbull
 wife of
 Benjamin Trumbull, D. D.
 Born at Hebron, Oct 4, 1732
 died June 21, 1825
 Ae 92.

Through life she discharged with great Conscientiousness the relative duties: exhibited the dignity and the purity of the Christian character: bore with patience the infirmities of age: and died with firm reliance on the merits of the Redeemer.

CHAPTER VII.

THE FRENCH WAR—THE REVOLUTIONARY WAR—MUSTER
ROLL OF PATRIOTS—REV. BENJAMIN TRUMBULL, CHAP-
LAIN—TORYISM.

The parish was not without representation in "the old French war," as it has been termed. In 1754-5 the government became alarmed at the activity and encroachments of the French forces on our northern frontier. Connecticut was advised to send thither one thousand men for the defense of "His Majesty's Territories."

Except for a plain and storm-worn old sandstone standing in the cemetery at Montowese, we should never have known the heritage we possess in the first war of the colony. On this mute sentinel in the city of the dead we read:

MOSES BROCKETT,
who died at camp
at
Lake George
1758.
Aged 43.

His father was Moses Brockett, Sr., one of the earliest settlers of Muddy River and an active member of the First Ecclesiastical Society. Pres. Ezra Stiles records his name in his manuscript notes. He died in 1764. Moses Brockett, Jr., was a middle-aged man at his enlistment, the date of which is unknown. Whether others of his acquaintance accompanied him, or alone he sought a soldier's grave in that cold soil, is uncertain. There are some indications that there was a small company of comrades, and that their course was marked by anxiety on the part of their friends at home.

Reference to the beginning of this conflict is made in the "Journal of Hannah Heaton" to this effect:

November 22, 1753.

Just as the day broke, this word was borne into my mind: "Trouble cometh out of the North," and told my husband of it, but knew not what was coming, but a few hours after I heard an amazing loud noise in the north like a great gun; it lasted for some time before the noise was gone; people all around us heard it with surprise and some said they saw a stream of fire; some tho't it was an earthquake and feared the place was sunk, but I believe it was an alarm or sign of war with the Northern French and Indians which soon began.

And again: "Now it being in September, 1755, about a month after I lay in [birth of her son Calvin], one Saturday night about midnight I was waked out of my sleep by a 'larum of war.' One rid by and cried 'Wake! Wake! Wake!' The drum was beating, guns was shooting, the bell a ringing [probably referring to New Haven]. Now my first tho't was that the french and indians was at my door a coming to kill me, for our New England army was gone to Crown Point, and we was a fearing day by day how it would be with them. My husband [Theophilus] went out and brought the news; it was supposed all our army was cut off and more men must go. Now we had certain news from our camp there had been a fight at Crown Point, and some of our men was killed and O how terrified everybody was with fear that New England was going to be destroyed."

The patriot who died at Lake George probably lies where he fell. He is northernmost in the line of heroic dead, stretching from the pines of Crown Point to the palms of Pocotaligo under which Eaton sleeps. Brockett was the advance guard of a brotherhood honored by North Haven. Not Bassett, Bishop, Barnes, Thorp, Todd, slain on the fields of the Revolution; not Blair at Cedar Mountain, nor Hoadley at Kingston, nor McCormick at Peach Orchard, nor Smith at Darbytown, in the war of the Rebellion, died more in obedience to his country's laws and for his country's honor, than did Brockett for his land and king.

THE WAR OF THE REVOLUTION.

The writer approaches the consideration of the period of the Revolutionary war, and the active part borne by the parish in it, with extreme misgivings. The data on which to construct a memorial of those who took part in its struggles is excessively meagre. Except for a single muster roll and a solitary memorandum or two made by Dr. Benjamin Trumbull, there is lack of documentary evidence to assist in this work.

"The Record of Connecticut men in the war of the Revolution," as published by the State, has been relied on mainly as furnishing the most complete list of those who served their country in those heroic days. That volume is here supplemented by many North Haven names not found on its pages. Family records and carefully sifted traditions have been called in to aid in making up the following muster roll:

ABNER THORP.

The news of the attack at Lexington, Mass., reached New Haven, Friday evening, April 21, 1775. On Saturday, the 22d, men from the various militia companies who could be spared were informally hurried forward for "the relief of Boston." The first man in the parish to respond to the call was Abner Thorp, then living in the extreme south-east corner of the parish, and so near the Branford line that he marched with the Branford men. His period of service was but six days, and the company returned home. He enlisted second in Captain William Douglass' company, of Northford, Conn., of General Wooster's regiment, raised at the first call for troops, April-May, 1775, and recruited in New Haven county. This command went to Harlem, N. Y., thence to Long Island, and in September, same year, by order from Congress, marched to "The Northern Dept." and took part in the operations along Lakes George and Champlain. It assisted in the reduction of St. Johns in

October, and afterwards went to Montreal. He was discharged with his command while at the latter place, November 20, 1775. He enlisted afterward in Captain Johnson's company, Colonel Noadiah Hooker's regiment, General Wolcott's brigade, raised in 1777 for the relief of Peekskill, N. Y. His company served forty-six days in this campaign and was discharged.

ABRAHAM BASSETT.

Abraham Bassett enlisted May 15, 1775, in Captain Thompson's company, General Wooster's regiment. He served at "The siege of Boston" and was discharged with his company October 31, same year. He enlisted second in Captain Johnson's company, Colonel Douglass' regiment, Fifth battalion, General Wadsworth's brigade, in June, 1776. Was present at the battle of Long Island, Kips Bay and White Plains. He died in the service in New York city September 9, 1776, aged forty-two years. Sergeant Bassett was a prominent man in the First Ecclesiastical Society, having held various offices for fourteen years, and was a member of the Society's Committee at the time of his enlistment. A stone was set up in the old cemetery commemorative of his death. He married Lydia —, who died August 9, 1829, at the age of ninety-two.

SAMUEL BARNES.

Samuel Barnes enlisted in Captain Benedict Arnold's company, General Wooster's regiment, June 3, 1775, and was mustered out September 1, same year. He was present with his company (detached) at the siege of Boston and afterward joined his regiment in the northern department. He enlisted second in Captain Jacob Brockett's company, Colonel Douglass' regiment, General Wadsworth's brigade, in June, 1776. Was at the battle of Long Island and White Plains. His enlistment expired December 25, 1776. Was a pensioner in 1832.

JOEL THORP.

Joel Thorp was son of Moses and Lydia Thorp, and born in the parish of North Haven, September 11, 1741. He married Mary Stanley, December 29, 1762. Date of enlistment in army unknown, but he was discharged therefrom in "The Northern Dept." October 17, 1775. He served in Capt. Samuel Wilmot's company, in General Wooster's regiment during the above period. He enlisted second in Colonel William Douglass' regiment (Sixth regiment, Connecticut Line) raised in 1777 "for the war." His service here was comparatively brief, being enrolled as a "levy" from September 1 to December 19, 1780. He was previous to this a member of Captain Benjamin Trumbull's company of volunteers, 1777.

SOLOMON TUTTLE.

Solomon Tuttle was a native of the parish, and born 1746. Enlisted first in Captain Benjamin Trumbull's company of volunteers, 1777, and was discharged March 12, 1777, being paid £2 2s. 12d for his services. He enlisted second in Captain Mattock's company, "Eighth regiment, Connecticut Line," raised in 1777, commanded by Colonel John Chandler. He was mustered out from this command March 26, 1780. Mr. Tuttle was chosen deacon of Dr. Trumbull's church in 1780, a position which he held for forty-eight years, or until his death. He was the father of Elizur C. Tuttle, who died some years since. The late Hon. Ezra Stiles related a narrow escape from death which Deacon Tuttle had in his old age. Standing one morning before an open fireplace while conducting family devotion, the old gentleman suddenly fell forward, his head striking in the bed of coals. Mr. Stiles, then a school teacher, and boarding in the family, drew him out so quickly as to save him from serious harm.

JONATHAN DAYTON.

Jonathan Dayton, a native of North Haven, was born 1756. Married first Mary Yale, and second Beda

— Enlisted in Captain Benjamin Trumbull's company, 1777, and was paid off February 17, 1777. He was one of the youngest men in the parish to enroll his name. His father was Jonathan Dayton, for many years a prominent official of the First Ecclesiastical Society. Jonathan Jr., became a captain in the militia in 1779, and was chosen as one of the committee for the incorporation of the town when first agitated in 1781. He died April 23, 1835, and was buried in the old cemetery. Attorney O. H. D. Fowler, formerly of North Haven, now of Wallingford, Conn., is a great grandson.

THOMAS BARNES.

Thomas Barnes enlisted first in Captain Jacob Brockett's company June, 1776, and was discharged by expiration of term of service, December 25 same year. He enlisted second in Col. Lamb's artillery, May 20, 1777, and died in the service in July same year.

JONATHAN BARNES.

Son of Captain Joshua Barnes, who died in 1790, and was buried at Muddy River. Enlisted first in Captain Jacob Brockett's company, June, 1776, and served his term. Was a member of the "Alarm List" in 1779. In 1800 Mr. Barnes was made deacon in Dr. Trumbull's church, which office he held until his death in 1839. His name is borne on the pension rolls of 1832. Among his descendants are Robert, Thomas and Goveneur Barnes of North Haven, and Herbert and E. Henry Barnes of New Haven.

ISAAC BISHOP.

Enlisted in Captain Jacob Brockett's company June, 1776, and died in the service October 9, same year.

ZOPHAR JACOBS.

Enlisted first in Captain Jacob Brockett's company June, 1776. He enlisted second in the "Regiment of

Artificers" December 1, 1777, and died of small-pox in the army February 28, 1778.

JOHN SMITH.

John Smith was born near the upper end of the famous "Half Mile." He enlisted first in Captain Benjamin Trumbull's company, 1777. On his discharge therefrom he enlisted second in Captain Amos Walbridge's company, Colonel Charles Webb's "2d Regt. Conn. Line," April 10, 1777, for three years. He served under General Putnam a portion of the time, and was at Valley Forge, Monmouth, White Plains, Redding, Conn., and other battles. His service was of the severest kind. He was a pensioner at \$96 per year and died without issue.

ZEALOUS BLAKESLEE.

Enlisted in Captain Smith's company, Colonel Samuel Elmore's regiment, May 23, 1776. Served in General Schuyler's department doing garrison duty most of the time. Term of service nine months. He enlisted second in Colonel Douglass' "Sixth Regt. Conn. Line," in Captain Mansfield's company, February 27, 1777, for three years. Enlisted afterward in Captain Barker's company, Colonel Zebulon Butler's regiment—"Fourth Conn. Line"—January 1, 1781, and was mustered out May 1 same year. As his name appears on the grand list of the town in 1787 only, he probably died shortly thereafter.

YALE TODD.

Yale Todd was the son of James and Martha (Yale) Todd and of as good blood as the parish afforded. He enlisted first in Captain David Smith's company, Colonel Elmore's regiment, raised in April, 1776, for one year. In July he was left ill in New Haven and was probably discharged, for he enlisted second, before his first term would have expired, in Captain Benjamin Trumbull's company, in 1777. He was a pensioner and lived where Captain David Blakeslee's house now

stands. Sereno Todd, of North Haven, and James Todd, of New Haven, are among his grandsons.

EBENEZER MANSFIELD.

Ebenezer Mansfield was a son of Titus Mansfield and born in North Haven July 16, 1757. Enlisted first in Captain Jacob Brockett's company, June, 1776, and was discharged in December, same year. Enlisted second in the Artificer's Regiment, 1777, and served his term. Tradition asserts he was present at the execution of Major Andre, and at one time made a "milking stool" for Lady Washington for which she rewarded him with a silver dollar. He was a pensioner and was buried in the old cemetery. In the male line, among others, Isaac E. Mansfield is a direct descendant.

ELIADA SANFORD.

Enlisted first in Captain Jacob Brockett's company, 1776, General Wooster's regiment. In 1779, at the invasion of New Haven, with the Rev. Dr. Trumbull and others, assisted in destroying Neck Bridge, to prevent the further advance of the British forces. He was grandfather of Whiting S. Sanford of New Haven.

THOMAS HUMASTON.

Thomas Humaston was born here 1725. He enlisted first in Captain Caleb Mix's company, Colonel Moseley's regiment in 1778. He arrived in camp July 17—date of discharge unknown. He was also a member of Colonel Edward Russell's regiment of "Minute Men" ("Alarm List") in 1779. Previous to enlistment was a prominent official of the First Ecclesiastical Society. Died April 1, 1802, aged seventy-seven.

JUSTUS TODD.

Enlisted December 26, 1777, in Captain Joseph Mansfield's company, Colonel Douglass' "Sixth regiment, Connecticut Line." Died in the service November 6, 1779.

DANIEL SACKETT.

Daniel Sackett was a sergeant in Captain Caleb Mix's company, Colonel Moseley's regiment. This command was raised for only sixty days' service. Sackett reported for duty July 22, 1778; was at the battle of White Plains, and afterward stationed for garrison service in the forts along the Hudson river.

JOY BISHOP.

Son of Joy Bishop. Enlisted under same conditions as Mr. Sackett above; was mustered out with his command at expiration of term. An anecdote is told concerning Mr. Bishop, who, at a somewhat advanced age, essayed to take for a wife a young stranger in the town. On the occasion of publishing such intention in St. John's Church, Philemon Pierpont, then selectman of the town, arose in the audience and forbade the bans. For this objection, no North Haven minister would marry them, and they were compelled to seek clerical aid elsewhere. It is said a Methodist clergyman was found who made them one. Among the descendants of this veteran is Mr. Erus Bishop, a grandchild.

JOEL BROCKETT.

Enlisted first in Captain Hooker's company, Colonel Wolcott's regiment, 1776; was in service about six weeks. In 1779 was a member of the "Alarm List." Was a pensioner in 1832. Lived in the Muddy River district, below Willis Hemingway's, on the site built upon by Truman O. Judd. Among his descendants, George E. Brockett, ex-member Twenty-seventh Connecticut Volunteers, is a grandson.

CALEB BLAKESLEE.

Caleb Blakeslee carried a drum instead of a musket. He enlisted first as a drummer in 1777, in the "Sixth Conn. Line," Colonel William Douglass. Enlisted second, 1781, as drummer in the "Fourth Conn. Line," Colonel Zebulon Butler. When mustered

out from the latter command, enlisted third, in 1783, in the "Second Conn. Line," Colonel Swift, and was discharged with the regiment. With the possible exception of John Pierpont, Mr. Blakeslee's service exceeded in length any of his comrades. In 1792 he was made "leader of singing" in Dr. Trumbull's church. The date of his death is unknown.

JARED BARNES.

Jared Barnes was born in 1758; was a cooper by profession and engaged in the West India trade. Shortly after the opening of hostilities his vessel was captured by a British cruiser; he escaped and was landed in Boston. He walked thence to his home in North Haven, vowing vengeance on his enemies, and shortly after enlisted as a drummer in the army, but in what company, regiment, or at what date, is not known. Tradition says he was present under General Putnam, at the battle of Horseneck, and brought from that field a musket since held as a valued relic by his son, the late Meritt Barnes, of this town. He also enlisted as drummer in Captain Benjamin Trumbull's company in 1777, and was pensioned on the rolls of 1832.

GIDEON TODD.

Gideon Todd was the son of Gideon Todd, and was born in North Haven, 1738. He enlisted in Captain Benjamin Trumbull's company, 1777, ranking as a sergeant. There is no record of other service. In 1787 he was made a captain in the Second regiment, State militia, and served as such a number of years. His military hat and vest are preserved as valued relics by his grandson, G. Henry Todd, of this town. Captain Gideon was among the widely known men of his day. His famous inn, "The Rising Sun Tavern," known also as the "Half Way House," between Boston and New York, was a favorite stopping place for travelers, and was never without guests.

The old hostelry is now the spacious family mansion of the grandson mentioned above, who shows with pardonable pride the ancient tavern sign that once called attention to the hospitable door beneath it. Captain Todd was also active in civil affairs, serving on the school committee of the parish several years. His son John enlisted for a brief period in the war of 1812. Captain Todd died March 11, 1817, and was buried in the old cemetery. The following is his epitaph:

Here he is retired to rest his weary head
Till rocks shall rend and graves give up their dead.

JOEL SANFORD.

This veteran lived at one time in what was known as "Pig Lane," a locality between the Marks place and "Peters Rock;" enlisted as a "levy" in 1780, in the "Eighth Connecticut regiment," his term expiring December 3, same year. He enlisted second in Captain James Stoddard's company, General Waterbury's State brigade, September 10, 1781. He was killed in action February 8, 1782.

JACOB THORPE.

Jacob Thorpe was the son of Isaac and great-great-grandson of William Thorp, planter, in New Haven colony, 1638. He was born in North Haven, August 3, 1745. Married Eunice Bishop, June 20, 1768. Enlisted first as sergeant in Captain Benjamin Trumbull's company, and was discharged therefrom February 6, 1777, being paid £2 10s. 6d. for his services. There is no further record of his military duty until Tryon's invasion of New Haven in 1779. On that occasion he was present with the forces gathered to resist the advance of the enemy, July 5, along the East Haven shore. Townshend, in his "British Invasion of New Haven," thus speaks of the event:

"Some forty of the patriots masked themselves behind this hedge. Below, our troops were hard

pressed, as the enemy's cannon were better served, and it was decided to make one more stand, fire, and fall back up the road to the intrenchment on Beacon Hill, where they had sent their cannon. As the enemy followed, the party behind the fence were to welcome them with a shower of leaden hail and then fall back to the hill."

"The stand was made when the enemy were about half way between the site of the Mitchell and Townsend houses. The order was given to fire, which was accomplished with considerable effect. A general stampede was then started, as agreed upon, but Jacob Thorpe, of North Haven, did not believe in running. So, when he had reached the site of the present north gate of the Townsend house, he remarked "he would not run another step for all Great Britain," loaded and fired his piece, and soon fell pierced with many bullets. He was the first man of the patriots killed on the east side, that we have any record of, and his grave was marked with a stone bearing this inscription: 'Here fell Jacob Thorpe, July 5th, 1779.' No stone now marks the spot where this brave man was buried."

Mr. Thorpe was not buried where he fell, as Mr. Townshend supposes. When the enemy had passed, his body was recovered and placed across a horse, by Enos Brockett, who received permission from the commanding officer to take it to North Haven. On the way up the sad procession was met by Joy Bishop, brother-in-law of the fallen patriot, who, having had news of the disaster, started at once with an ox-cart for the body. The transfer was tenderly made to the latter conveyance and the journey continued. At the dead man's late home were his widow and five children, the eldest not ten years of age, waiting to receive what the dread issues of war were bringing them. The family burial lot was in the north-east corner of the old cemetery, and there the next day, July 6, 1779, Dr.

Trumbull (we may suppose), and a large concourse of people, committed to the earth in that rude enclosure the first offering laid there in the name of Liberty and American Independence. Others of his townsmen had died previously on the field, but it does not appear that their remains were ever returned to their native place. Of his lineal descendants the writer is a great-grandson.

CALEB TUTTLE.

Caleb Tuttle was the son of Titus Tuttle and born in the northwest district. His father was drafted into the army, but Caleb was accepted as his substitute and was enrolled as a "Minute Man." He served first under Major Return Jonathan Meigs. Enlisted second in Captain Mansfield's company, Colonel Douglass' regiment, "Sixth Connecticut Line," 1777, March 7, and was mustered out April 28, 1780. He was one of the forty picked men selected by General Anthony Wayne for the storming of Stony Point, N. Y. At the close of the war he engaged in boating business on the Connecticut river and accumulated considerable possessions only to lose them through the treachery of a partner. He died in Springfield, Mass.

JONATHAN HEATON.

Jonathan Heaton was the son of Theophilus and Hannah of this parish and was born in 1744. There is no record on the Connecticut muster rolls of his enlistment. He may have connected himself with a regiment from another state, or from a clerical error (as was frequently the case) his name may have been dropped. Such service as appears is found in his mother's "Journal."*

"July, 1776.

This Lord's Day morning Jonathan sat away to go down to New York in the troop to join our New England Army they say of 30,000 men to withstand the Old England that is there. Now

* The Journal of Hannah Heaton.

in 13 days he come home sick with the fever and purging. While away from his home a traveler broke in and stole 7 or 8 pounds worth of clothes and went off. The thief was caught—the clothes secured, and he was whipped and put on board a privateer."

It must be confessed that the foregoing evidence on which to base claim to service in the Revolutionary army is exceeding slight.

CALVIN HEATON.

Second son of Theophilus and Hannah above named, and born in the parish 1755. As in the case of his brother Jonathan, there is no State record of military service, but there is his mother's "Journal" * and the muster roll of Captain Trumbull.

"January 14, 1777.

Calvin sat away to New York to join our army. He came home again in 3 weeks. Then he went down to Fairfield to face the enemy, but returned soon."

The last allusion refers to his enlistment in Captain Benjamin Trumbull's company, from which he was discharged May 26, 1777. Theophilus and Robert O. Eaton, of Montowese, are among his great-grand children.

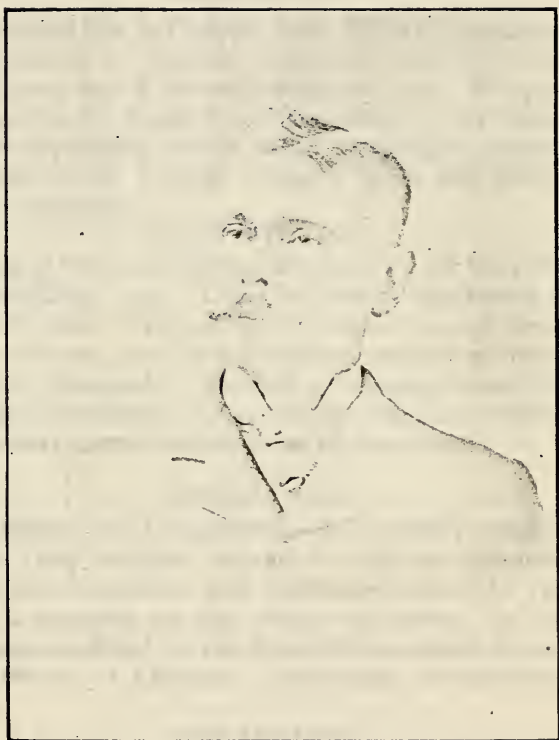
JONATHAN TUTTLE.

Born in the parish in the northwest district 1756. Enlisted first in Captain Jacob Brockett's company, Colonel Douglass' regiment June, 1776. Saw service on Long Island, New York city and at White Plains. Enlisted second in Captain Benjamin Trumbull's company and was discharged therefrom February 17, 1777. He died August 20, 1822, and was buried in the old cemetery. Was a leading official of the First Ecclesiastical Society for a number of years.

WILLIAM TUTTLE.

As in the preceding instances of the Tuttle family, a native of this parish and supposedly connected with that family. Enlisted first in Captain Jacob Brockett's company, 1776; enlisted second in Captain

* The Journal of Hannah Heaton.



Robert O. Eaton.

Benjamin Trumbull's company, and discharged March 8, 1777. He was paid £2 4s. 3d. for service in this latter command. With several others he was made exempt from tax rates in 1772.

DIMON BRADLEY.

Enlisted first in Captain Jacob Brockett's company, 1776; second in Captain Benjamin Trumbull's company, from which he was discharged 1777. His name appears on the grand lists of the town for 1787-8 as an owner of property, else it might be thought he was a resident of Mt. Carmel. Date of death and place of burial unknown.

JACOB HITCHCOCK.

Son of Nathaniel Hitchcock, one of the "Half Mile Memorialists," 1737. Lived in what is now known as "North Hill;" enlisted first in Captain Jacob Brockett's company, 1776, as a sergeant; enlisted second in Captain Benjamin Trumbull's company, and discharged February 10, 1777. In 1781 was made a lieutenant in the militia force of the parish.

EBENEZER TODD.

Enlisted first in Captain Jacob Brockett's company, June, 1776; enlisted second in Captain Benjamin Trumbull's company, and discharged March 18, 1777. Was a corporal in the latter command. In 1781 became an official in the First Ecclesiastical Society. Was the son of Ebenezer, a lieutenant in the militia, 1760.

ENOS BROCKETT.

Enos Brockett was the father of Levi Brockett, a soldier in the war of 1812. The former was a member of Captain Benjamin Trumbull's company, being mustered out February 17, 1777. At one period during the war, finding his circumstances such as to prevent his enlistment, he hired a substitute and sent him to the front. Tradition maintains this recruit was killed

in one of the engagements around New York. Mr. Brockett died November 13, 1828, and was buried in the old cemetery.

THOMAS PIERPONT.

Enlisted first in Captain William (afterwards Colonel) Douglass' company, in General Wooster's regiment, April, 1775; was mustered out of this command in the "North Department," September 23, 1775. Enlisted second in Captain Johnson's company, Colonel Bradley's battalion, June 17, 1776, and was discharged November 16, same year. Enlisted afterward in Captain Benjamin Trumbull's company as a corporal, and was paid off May 12, 1777. Name appears on the grand list of the town in 1787; in 1792 was appointed one of "leaders in singing" in Dr. Trumbull's church.

JOHN PIERPONT.

John Pierpont was the son of John Pierpont and great-grandson of the Rev. James Pierpont, of New Haven. He was born in North Haven, November 8, 1760. Married Ruth, granddaughter of the Rev. Isaac Stiles. Mr. Pierpont enlisted at sixteen years of age in Captain Jonathan Brown's company, Colonel Lamb's artillery regiment, raised 1777. He served as gunner; was present at the battle of Ridgefield Hill, where General Wooster was killed; also fought at Monmouth and on other fields of the Revolution. At West Point he signalized himself by dragging a cannon by hand several miles under cover of the night to the banks of the North river, where he and others served it with such effect as to compel the British war sloop Vulture, which brought Major Andre to West Point, to drop down the river out of range. In consequence of this, Andre was compelled to return to New York by land, with the results so well known. As an appreciation of Mr. Pierpont's heroism in this connection, General Washington

offered him a commission, but it was refused with the remark, "While John Pierpont lives the United States shall never lack a private soldier." He was present at the siege of Yorktown, standing by his cannon eighteen days in succession, until he saw the English colors hauled down and the sword of Cornwallis in American hands.

In honor and nobility he was the peer of his comrades in the parish, Dr. Trumbull excepted. He was a pensioner and the last survivor of the North Haven Revolutionary heroes, dying December 29, 1851, at the age of ninety-one years. He was buried in the new cemetery, and his grave receives an annual tribute of flowers from the veterans of the late war on each Memorial day. Among his descendants is John Frost, a great-grandson.

JACOB BROCKETT.

Jacob Brockett was born in the parish October 10, 1753, and was the son of Jacob, who was the son of Samuel, who was the son of Samuel, who was the son of John, planter in New Haven colony, 1638. Mr. Brockett was commissioned as a captain in Colonel William Douglass' regiment, fifth battalion, General Wadsworth's brigade, raised 1776. His company was made up of men from Branford, Wallingford, Hamden, New Haven, and North Haven. The following men enlisted from the latter place:

Lieutenant Ephraim Humaston.

Ensign ——— Mansfield.

Sergeants—Thomas Smith, Jacob Hitchcock, Peter Eastman,
✓ Thomas Ives.

Joshua Barns,
Samuel Barns,
Isaac Bishop,
Dimon Bradley,
Ebenezer Mansfield,
William Sanford,

Noah Barns,
Thomas Barns,
Nathaniel Dayton,
Zophar Jacobs,
Eliada Sanford,
Moses Thorp,

Jonathan Tuttle,	Timothy Andrews,
Charles Tuttle,	Ebenezer Todd,
Giles Dayton,	Jesse Blakeslee,
John Brockett,	John Smith,
Philip Daggett (?),	Jacob Brockett, [Deserted].

Mr. Brockett was the only native of the parish honored with a commission during the Revolutionary war. He led his company through the severe campaign of the summer of 1776 and returned with all the North Haven men in December of that year, except Isaac Bishop, who died, as has been stated. In 1779 Captain Brockett is enumerated as an officer present at General Lyon's invasion of New Haven, but his particular services are not specified. On his return from the campaign of 1776, he was honored with an official position in the First Ecclesiastical Society.

THADDEUS TODD.

Enlisted first in Captain Mansfield's company, Colonel Douglass' regiment, "6th Conn. Line," April 16, 1777. At expiration of service enlisted second in Captain Barker's company, Colonel Zebulon Butler's regiment, "4th Conn. Line," raised 1781 for two years. Was a pensioner. Lived on the farm now owned by J. Frank Brockett, a descendant. Mr. Todd died February 26, 1826, and was buried in the old cemetery.

MINUTE MEN.

In 1779, Colonel Russell issued an order for muster and inspection as follows:

"To the Captains and Commanding Officers of the several companies of Alarm List and Militia in the Parish of North Haven:

Greeting, etc.

On the back of the order are endorsed the following names:

David Mix,	Eli Sackett,
Samuel Pierpont,	Dan Barnes,
Benjamin Pierpont,	* Titus Tuttle.

Enos Pardee,
 Benjamin Barnes,
 James Bishop,
 Samuel Mix,
 ✓ Richard Brockett,
 Thomas Humaston,
 Samuel Tuttle,
 Ebenezer Brockett,
 Seth Barnes,
 David Thorpe,
 Enos Todd,
 Hezekiah Todd,
 James Humaston,
 Daniel Doolittle,

Walter Monson,
 William Sanford,
 Zophar Blakeslee,
 John Parker,
 Daniel Bassett,
 John Gilbert,
 Giles Pierpont,
 Samuel Mansfield,
 Isaiah Brockett,
 Oliver Blakeslee,
 Demas Bradley,
 Robert Tomlison,
 Reuben Beach,
 Joseph Bassett.

Besides Dr. Trumbull, there were three not born in the parish, but residents of it, who threw in their fortunes with the army, and when discharged returned here, lived and died, and were nominally North Haven men. The first to be named is

PETER EASTMAN.

Peter Eastman was born in the town of Ashford, Conn., July 25, 1746. It is not known when he came to North Haven, although it is conjectured about 1776. He enlisted first as a drummer from his native town in April, 1775, and marched for the relief of Boston in the "Lexington Alarm." He was ten days in this service. Subsequently he drifted down to North Haven, and enlisted in Captain Jacob Brockett's company, June, 1776. In 1777 his name is mentioned as being in General Gates' command "To the Northward." Having discharged his military duty, he settled down here as a farmer. In 1780 was made a member of the parish school committee, and in 1799 was raised to the rank of captain in the State militia. June 23, 1801, he married Mary, daughter of Dr. Benjamin Trumbull. His homestead at that time was the farm now occupied by Burt H. Nichols. Here he lived until his death, June 12, 1829, at the age of eighty-

three. The following epitaph upon his tombstone in the old cemetery does not overstate the truth:

He was for many Years
a member
of the Church of Christ
in this place
and a friend and supporter
of the
Institutions of Religion
and
Morality.

NATHANIEL STACY.

Nathaniel Stacy came on foot to North Haven, in company with Peter Eastman, mentioned above. He enlisted in Captain Leavenworth's company, Colonel Webb's regiment, July 10, 1775, and was mustered out December 20, same year. He must have re-enlisted in some other command, for the authority is good that he was at the destruction of Arnold's gunboat fleet on Lake Champlain. He was taken prisoner there and remained in the enemy's hands until early in 1779, when he was paroled by Sir Guy Carleton, Governor of Canada. He reached North Haven about July 1, 1779, and on General Tryon's invasion of New Haven, July 5, broke his parole by taking his musket and starting for the scene of the conflict. Here he narrowly escaped capture, but had several shots at his old foe.

He married Mabel Beach, of this parish, and lived on the site now occupied by James G. Mansfield. Of his children, Sally married Julius Heaton, from who descended Charles, Sarah (married Captain H. H. Stiles), Merab (married Chauncey Blakeslee), James, Susan (married John E. Brockett). Mr. Stacy's youngest daughter, Mabel, is still remembered by the older people of the town as a school teacher for many years. Mr. Stacy died April 1, 1827, and was buried in the old cemetery.

The third man of the trio was

JONATHAN RALPH.

This person was more familiarly known as "Doctor Ralph," though it is not known whence the title originated. Unlike the former gentlemen mentioned, Ralph had performed his duty to his country previous to coming to North Haven. His birthplace is unknown. He enlisted September 6, 1777, for three years in Captain Wilcox's company, Colonel Baldwin's regiment, artificers. In this command he saw hard fighting at Brandywine, Germantown, Monmouth and on other battlefields.

He came to North Haven at or about the close of the war, and worked at his trade of ship carpenter in the shipyard at Mansfield's bridge. He married Eunice, widow of Jacob Thorpe. (See sketch of latter). One child, Tilla, was born to them, August 4, 1785, who married a daughter of Seth and Naomi (Thorpe) Blakeslee, and emigrated to Pennsylvania.

Dr. Ralph was the joker of the village. In his later years he became somewhat intemperate, and did not always maintain, it is feared, that dignity and sobriety of manner becoming to one of his age. Tradition avers that not unfrequently, to the great scandal of Dr. Trumbull and others of his orthodox neighbors, he would don his old regimentals, and bestriding his white horse, would gallop furiously up and down "the common," marshalling imaginary hosts of veterans, and yelling like a Comanche warrior.

Occasionally, when "under the influence," he would cunningly dispatch his son with various messages, and the whole village would soon find itself "rounded up" at the pseudo doctor's door, only to find the summons of the most trivial importance, but, nevertheless, managed with the utmost solemnity. In his later years he obtained a pension, but his partner appointed herself treasurer thereof, to the

disgust of the old gentleman. It is related that on one occasion while his pension money was being counted, the ex-warrior suddenly seized and swallowed a silver piece. Old "Granny Ralph," as she was named toward the close of her life, and whose seventy years had not been spent in vain, was equal to the emergency, and by the prompt administration of will and medicine recovered the coin. The couple lived in the old Isaac Thorpe house, which stood upon the corner now owned by the Rev. W. T. Reynolds. This was a large unpainted structure, which many of our older citizens remember. Mr. Ralph died in 1823 and his widow in 1824.

THE HOUSEHOLD BANDS.

Fortunately the rolls of two such organizations in North Haven have been discovered, and the membership of one of them, ("the fourth division,") is submitted here:

Sergeant—Titus Tuttle.

Corporal—David Thorp.

Daniel Bassett,	David Bradley,
John Blakeslee,	Joel Cooper,
Jonathan Blakeslee,	Daniel Doolittle,
Abraham Blakeslee,	John Gilbert,
Jacob Brockett, 2d,	Daniel Hulls,
Enos Brockett,	Walter Monson, ✓
Joel Bradley,	Samuel Tuttle,
Ebenezer Bradley,	Hezekiah Todd.

No date is given on this list, but it is not later than 1782.

BENJAMIN TRUMBULL.

Nothing short of a memoir can do justice to this distinguished patriot. His service alone in the defense of his country would fill many pages, and as it cannot all be recounted here, only a brief attempt will be made to give him a place among his comrades with whom he marched, fought and shared the fortunes of war.

Following the outbreak at Lexington, April 19, 1775, Governor Trumbull summoned the General Assembly of the state to meet on the 26th instant. It obeyed and remained in session ten days. The leading measure enacted was the raising of six regiments of soldiers for the defense of the colony for a term not to exceed seven months.

Among the first to report for duty was Colonel Wooster, and his command was promptly accepted by the authorities. Of this regiment the Rev. Benjamin Trumbull was made chaplain. The pay rolls show half a dozen or more North Haven men in the ranks; among them Abner and Joel Thorpe, Thomas Pierpont, Abraham Bassett and two or three others.

During this campaign, Chaplain Trumbull kept a very full journal, extracts from which were recently read before the New Haven Historical Society, by the Rev. William T. Reynolds, of this town, who has been entrusted with the classification and indexing of such of the Trumbull papers as can be secured.

The term of service of this regiment expired in November, 1775, and the North Haven men undoubtedly returned home.

Early in 1776 a brigade was "called for" to reinforce Washington's army at New York. In the Fifth battalion of this (Colonel Douglass') Mr. Trumbull received again the appointment as chaplain at the hands of the General Assembly. The period of enlistment was for six months. In this brief time, however, the battalion was far from idle and experienced continuous fighting from Long Island to White Plains. Captain Jacob Brockett's company was in this organization, as has been noted, and at the expiration of enlistment all returned to Connecticut but Thomas Barnes, Thomas Smith and Isaac Bishop, who died in the service.

Chaplain Trumbull and his comrades had hardly reached home when an impassioned appeal for men

was made to march forthwith to the vicinity of Rye, N. Y., to deal the enemy an effective blow at that point. The emergency was sudden, and companies were hurried forward at all possible speed, so soon as organized. Mr. Trumbull's two campaigns made him keenly alive to the situation, and no sooner had the new year opened—1777—than he began recruiting a company under the following conditions, the original draft of which is still preserved among his papers:

"We whose names are underwritten enlist ourselves as volunteers for the service of the country in the present emergency for the term of ten days, or three weeks, if our services shall be wanted so long, to serve under such officers as shall be chosen by the company of volunteers to which we join."

January 13, 1777.

The following is the muster roll of this company. The original paper, in the doctor's handwriting, is owned by James Terry, Esq., of New York city. Only the names of the North Haven men are here given. The full company included sixty members, the others belonging in Hamden:

Corporal Reuben Tuttle, discharged January 13, 1777.
Private Enos Todd, discharged February 14, 1777.
Private Abel Tuttle, discharged February 14, 1777.
Corporal Thomas Pierpont, discharged May 12, 1777.
Private Isaac Brockett, discharged May 12, 1777.
Private Joel Thorpe, discharged February 2, 1777.
Private Solomon Tuttle, discharged March 12, 1777.
Private Yale Todd, discharged February 2, 1777.
Private Caleb Thomas, discharged February 7, 1777.
Private Monson Brockett, discharged February 2, 1777.
Private Jared Tuttle, discharged February 2, 1777.
Ensign Jared Hill, discharged February 3, 1777.
Private Jacob Brockett, discharged February 5, 1777.
Private Enos Brockett, discharged February 17, 1777.
Sergeant Gideon Todd, discharged February 6, 1777.
Sergeant Jacob Thorp, discharged February 6, 1777.
Private Timothy Thorp, discharged February 7, 1777.
Private Jared Blakeslee, discharged February 7, 1777.

Private Jesse Todd, discharged February 7, 1777.
Private John Smith, discharged February 10, 1777.
Corporal Ebenezer Todd, discharged March 18, 1777.
Private Ezekiel Jacobs, discharged March 28, 1777.
Drummer Jared Barnes, discharged May, 1777.
Private Benjamin Bassett, discharged February 13, 1777.
Private Caleb Tuttle, discharged February 7, 1777.
Private Clement Tuttle, discharged February 17, 1777.
Private Jonathan Tuttle, discharged February 17, 1777.
Private Jonathan Dayton, discharged February 17, 1777.
Private John Brockett, discharged February 26, 1777.
Private David Bishop, discharged March 4, 1777.
Private William Tuttle, discharged March 8, 1777.
Private Joseph Sperry (?), discharged April 10, 1777.
Private Solomon Jacobs, discharged May 12, 1777.
Private Calvin Heaton, discharged May 26, 1777.
Private Stephen Ives, discharged January 30, 1777.
Private Levi Cooper, discharged May 20, 1777.
Sergeant Jacob Hitchcock, discharged February 10, 1777.

This little company was a battalion in itself and marched at once for the threatened point "to assist in making an effort to destroy the enemy."

We have no account of any collision between the forces. The North Haven men under Lieutenant Gilbert were sent forward to Mamaroneck, N. Y., while the balance of the company remained at Rye. They returned home in a scattering manner, according to the pay roll, and were discharged in the months of February and March.

Two years of study and pastoral labor now followed. In July, 1779, General Tryon appeared on the coast, and grasping his musket Captain Trumbull hurried to New Haven on horseback ready for the fray. Professor Silliman relates that the old veteran took an active part in resisting the British general's advance, and it is traditionary that with his parishioner, Eliada Sanford, they tore up Neck Bridge, to prevent the enemy's raid into the country.

For the succeeding thirty years or more Dr. Trumbull closely followed his profession. In this

interval he did his best work in study and pulpit. The war of 1812 came on and again the old fires of patriotism flamed up within him. Says the *Columbian Register* of New Haven, under October 4, 1814, in speaking of the building of the fort on Beacon Hill: "On Thursday one hundred men from the town of North Haven, under the direction of their Rev. Pastor, Dr. Trumbull, the venerable historian of Connecticut, 86 years of age, volunteered their services and spent the day in the same patriotic work. This aged minister addressed the throne of grace and implored the divine blessing on their undertaking."

A writer in the *New York Evening Post* of April 29, 1882, in speaking of this distinguished divine, cites an instance of his descending from the pulpit on a certain Lord's day early in 1775 and turning up the leaf of the communion table inviting his parishioners to enlist for the defense of their country. Forty-six responded, so the story goes, and marched away to the northwest. Such an occurrence may have happened later in the war, either at the enlistment for the Rye campaign or at the volunteering to assist in the building of the fort on Beacon Hill, but it is very doubtful if so large a force of North Haven men engaged thus early in the struggle.

TORYISM.

No native of the town can fail to reflect with pride on the long muster roll of revolutionary patriots as presented in these pages. Out of this large number of enlistments there is only one recorded case of desertion,* a fact which, in view of the peculiarly trying times in which they served, speaks well for the parish boys. But this tide of loyalty, of which we are so proud, did not rise so high as to flood the entire community. Here, as elsewhere, were men contented with the rule of the mother country. They

* Jacob Brockett, 2d.

could not see in devastated states, sacked towns, pillaged homes, impoverished families, an advantage which would warrant bringing such horrors on themselves. While they regretted the pressure of the hand of England, the more conscientious remembered the low estate from which they had grown, and that they were but colonies of hers, and as such, hers to govern. Others did not believe her shackles could be broken, but that every attempt to do so would but rivet them closer. Thus not every one stood boldly on his feet to catch the blessed wind of Liberty blowing across the land, but either sat silent in his place or secretly rendered aid and encouragement to the enemies of his country.

Such persons were called "tories." Ninety years later men of their stamp were known as "traitors." The interval of time did not improve the breed, nay it degenerated it.

When the news of the battle of Lexington reached this parish, a choice of rulers had to be made by its people at once. Man for man, we have not their individual records, but we know what Benjamin Trumbull thought and those of his parishioners who marched away to Canada with him. Scarcely had the sound of their footsteps died out in the distance, when the royalists began to show their hands. Chief among them was one whose utterances, (because of his official position), attracted the attention of the General Assembly at the May session, 1775. We quote Rev. War 1—398—400.

"Abraham Blakesley of New Haven, captain of a military company in the Second regiment in this Colony, having manifested a disaffection to this government and the privileges thereof as established by charter, by speaking contemptuously of the measures taken by the General Assembly for maintaining the same, and threatened to act in his office in opposition to the lawful authority of the Colony contrary to the duties of his office:

Therefore, Resolved, By this Assembly, that the said Abraham Blakesley be and is hereby broke and cashiered from his said office, and that the colonel of said regiment lead said company to the choice of a captain in the room of said Blakesley.

This startling action of the authorities was not without its lesson. In other parts of the state, in a few instances, men were cited to appear at the bar of the General Assembly to answer for seditious conduct, but so far as known the preceding case stands isolated in the colony as an instance thus early in the struggle of a militia officer being stripped of his rank for such cause.

At the time of this unfortunate occurrence, Captain Blakeslee was the senior warden of St. John's Parish. It was thought by his friends and neighbors that the punishment was excessive, but it was replied that he had threatened force to prevent the execution of the laws and that such insubordination, whether intended or not, could not be overlooked. From 1777 he continued to be senior warden until his death eight years thereafter.

By and by the effects of the struggle began to be apparent in the two churches. Candor compels it to be said that each came to be the exponent of widely diverse political ideas. The "church on the hill" stood for the crown, the "church on the green" stood for the freemen. The constituency of each was being thoroughly sifted. Some changes in membership occurred, the Church of England receiving a few accessions it is supposed from Dr. Trumbull's church. As the war progressed with its varying fortunes, men became more radical in their opinions, and there came at length to be no hesitancy on either side in openly declaring the Presbyterians as "rebels" and the Episcopalians as "tories."

Such a feeling was unavoidable; everything nourished it. Men could not march away unsolicitous for those left behind. For themselves in the field confronted by English guns they had no fear, but for their families at home face to face with toryism, they were often disquieted. As they returned from time to time from their campaigns filled with a larger spirit of liberty, it is said they gave their tongues

such unusual license as to drive for a time at least some of the more bitter enemies of freedom from the community. Among those who could not brave the wrath thus showered upon them were, Philemon Blakeslee, Abraham Seeley, Dr. Clarke, Joshua Chandler.

Blakeslee, Seeley and Clarke returned after the war. The former came to be held in high respect by his townsmen, although it was suspected with strong probability of truth that he was engaged during his absence in supplying the British army with supplies from within our lines. Seeley was an Englishman and the first brick manufacturer within the parish limits. Clarke was a ne'er-do-well, whose career is involved in obscurity, save that in Zuar Bradley, then living on the present Eri Bradley place, he had a tory friend, and as the legend goes, the twain were wont to meet weekly to drink cider, chew tobacco and swear at the state of the country. By and by Bradley was apprehended for disloyalty and a portion of his farm was confiscated and sold. Of the above named men Blakeslee, Seeley and Bradley were Church of England men, Chandler was a Congregationalist.

Chandler fared much worse than his associates. He came to North Haven about 1765. He was admitted to the Congregational church in 1767 on certificate from the First church in New Haven. His homestead was on the site of the Goodyear place. The Ecclesiastical Society placed him on the school committee 1766-69 inclusive. The General Assembly made him "Justice" 1770-74 inclusive, during which period he served as the colleague of Esq. Samuel Sackett. The town of New Haven made him one of its "Deputies" 1768-1775 inclusive, with the exception of the years 1772-73.

Esq. Chandler was a man of ability; he owned his pew in the church, and usually presided at the First Ecclesiastical Society's meetings. His name is fre-

quent in the colonial records, and he must have been held in great esteem by the State authorities previous to the Revolutionary period.

But he came to be a tory of the rankest kind. His son William, an officer in the British army, is said by Barber to have guided Tryon's forces to the invasion of New Haven in 1779. In 1780 Chandler's pew in Dr. Trumbull's meeting house was torn up "that the singers might have proper seats." In 1781 his whole property was confiscated to the government. "Charles Chauncey was appointed administrator on the estate of Joshua Chandler, now gone over to and joined the enemies of the United States of America." The inventory of his possessions embracing his New Haven property amounted to £3,752 and his debts to £5,459. The historian, Goodrich, says Chandler and his family went away with Tryon's forces; eventually they removed to Nova Scotia and in journeying between two points on that coast by sea, were wrecked and all miserably perished.

The cry began to be raised of persecution and proscription of the Church of England, but when it was seen that within its enclosure were found not only open but secret enemies of the new born nation, it could not, of course escape criticism. In this connection is submitted the following document strangely preserved through the years, and whose authenticity cannot be questioned:

* To his honor, John Martin,
Commissary general at New York.

With speed.

North Haven, February 12, 1778.

We, the inhabitants of North Haven whose names are underwritten are

The king's royal subjects,

And well wishers to his majesty, George the third. We have therefore provided a considerable quantity of provisions and tobacco for the use of his army, and intend to send at the first

* The original document is owned by Vernon C. Stiles.

opportunity we have to New York or Long Island. We have likewise several young men that intends to join the Regulars the first chance they have. We hope the God of Heaven will succor you in your endeavors to subdue the Rebels to your subjection, so we must conclude your hearty friends and well wishers.

Walter Monson,

Zophar Blakeslee,

Joel Blakeslee,

Ebenezer Heaton,

Samuel Butler,

Abraham Blakeslee,

Lemuel Bradley,

Samuel Mix,

Timothy Heaton,

Benjamin Pierpont,

Isaiah Blakeslee.

With the exception of Bradley, who was a Mt. Carmel man, and Butler (so far an utter stranger) this traitorous crew were members of the Second Ecclesiastical Society.

There is every probability that the existence of this paper and the treachery of its signers was unknown to the patriots of that day. Its publicity would have jeopardized their entire possessions, if not cost them their lives.

With the foregoing, the consideration of the Revolutionary period must close. Sufficient has been shown to establish as a whole the loyalty of the parish in those trying days. The women who, in the absence of their husbands, sons and fathers, gathered the crops in the dark autumn of 1777, are "spoken of as a memorial." The ministers of the association who supplied Dr. Trumbull's pulpit during his campaigns, have gone to their reward. The brave souls who followed the drum from Lexington to Yorktown, bequeathed blood which was found again in the name of liberty on the fields of Antietam, Fredericksburg, Gettysburg and all along the lines where the dread issues of Rebellion were met and settled.

CHAPTER XIII.

INCORPORATION OF THE TOWN—ITS CHARTER—FIRST
GRAND LIST—LIST OF SELECTMEN—TOWN REPORT 1802
—DISTILLERIES — THE SCHOOL SOCIETY — OLIVER
BLAKESLEE—THE ANDREWS TAVERN.

In 1781 the people of the parish, following the example of similar bodies in the state, made an attempt to secure incorporation as a town.

Accordingly on February 1, 1781, about 2 o'clock in the afternoon, the noisy rattle of a drum was heard on the market place, and the town crier, walking up and down its length, announced in loud voice that on February 6 a special meeting of the First Ecclesiastical Society would be held to take measures for the erection of the parish into a distinct town.

There are good reasons for believing the Second Ecclesiastical Society was also represented in that meeting. A committee consisting of Ensign Daniel Bassett, Captain Jonathan Dayton, Captain Ezra Tuttle, Captain Noah Ives, Ensign Nathaniel Beach, Captain Joshua Barnes, Captain Joseph Pierpont and Philip Daggett, was appointed "to confer with the committee appointed by the parish of Mount Carmel on the expediency of being a distinct town."

About that time New Haven began to feel the burden of her parishes, and became clamorous for a separation. The support of the numerous bridges in North Haven and Mount Carmel was used as the argument for such division. This feeling made the time more opportune for pressing a project all were unanimously agreed upon.

The two parishes consumed the summer in thinking it over. When the time seemed ripe a meeting was held in New Haven, December 17, 1781, and a

committee was appointed to report a plan for the division of the town. On January 6 of the succeeding year at another town meeting they reported as follows:

"That the Societies of North Haven and Mount Carmel be made into a separate and distinct town" and that the "Estate, Stock, Soldiers in Continental Army. Town Poor, Bridges, and other Burdens, &c., be equitably divided."

Ten days later than the foregoing, Mount Carmel held a society meeting as follows:

"Voted by the Society that they would pursue the Memorial now before the Assembly for procuring town privileges for the parishes of North Haven and Mount Carmel with this addition to said Memorial that the meetings of said proposed Town be held 3-5 of the time at North Haven and 2-5 at Mount Carmel."

SAMUEL ATWATER,
Society Clerk.

In accordance with these resolutions, Bazaleel Munson, of Mount Carmel, and Jonathan Dayton, of North Haven, were made a joint committee to press the memorial. They did so at the General Assembly in 1782, only to find their prayer denied.

In 1785 they resolved to try again. The following is a literal copy of their feelings on that occasion:

"At a meeting of the Parish of North Haven on the 3d day of February, 1785, legally warned for the purpose of Deliberating upon and Collecting the Sentiments of said Parish upon the subject of being Erected into a Town either by themselves or in connection with the adjoining Parish of Mt. Carmel, passed the following votes:

"*Voted*—That we are desirous of joining with the Parishes of Mount Carmel and Northford if it should be agreeable to both of them to join with us, or either of them that we can agree with, in Petitioning to be set off from the Old Town or Towns, and be incorporated into a Town by ourselves.

"*Voted*—That in case neither of the above mentioned Parishes see fit to join with us in the said Petition, we will use our Endeavors to get set off by ourselves as a separate Town from New Haven.

"*Voted*—To choose a committee of seven men to confer with Mt. Carmel committee and if agreeable to them, with Northford

upon the above said subject, viz.: Thomas Mansfield, Esq., Joseph Pierpont, Esq., Mr. Enos Todd, Dr. Walter Monson, Dea. Jesse Todd, Nathaniel Beach and Giles Pierpont.

Voted—To adjourn then to the last Thursday of this month at the meeting house at 2 of the clock in the afternoon.

The adjourned meeting was held at the appointed time and as the sequel shows was ready for business. They say, "After hearing the Report of the Committee chose at the last Meeting for Conference with Mt. Carmel committee," (which was probably unsatisfactory) "the Society proceeded to choose Joseph Pierpont, Esq., Thomas Mansfield, Ensign Daniel Bassett, Dr. Walter Monson, and Dea. Solomon Tuttle to be a committee with full power to act for this Society in making application to the Town of New Haven for the consent of the Town and in Petitioning the Honorable General Assembly to erect this Parish into a distinct Town."

Voted—To appoint one of this committee as Agent for the Society to wait upon the Assembly and to prosecute the whole affair according to their best Discretion to a final issue "

No entry was made of the choice of this committee for their agent. It was probably Thomas Mansfield. Armed with his credentials he appeared before the General Assembly in the following May and filed his petition. It was not acted upon at that session, and his constituents in the First Ecclesiastical Society elected him for another year with instructions to "continue that matter at Hartford."

At the succeeding session he was successful, and the long and well fought struggle was ended. The following is the patent for our rights and privileges, never before published:

THE CHARTER OF THE TOWN OF NORTH HAVEN.

Upon the memorial of the parish of North Haven, in New Haven, praying to be incorporated into a distinct town with all the rights and privileges belonging to other towns in this state as per memorial on file.

Resolved, by this Assembly, That the inhabitants living within the limits be and they are hereby constituted a town by the name

of North Haven, and said town of North Haven shall be entitled to and enjoy all the rights, powers, privileges and immunities that other towns in this state have and enjoy, and shall be entitled to have and receive of the town of New Haven their part and and proportion of all the town stock of said New Haven and shall pay their part and proportion of all the debts of said town of New Haven already incurred in proportion to their list of said town of New Haven, for the year 1785, and shall take upon them the charge and support of their part of the town poor of said town of New Haven in proportion as aforesaid, and the taxes of said town of New Haven already laid shall and may be collected for the payment of the debts and expenses of said town of New Haven already incurred, and the same being paid and discharged of said Town of North Haven, shall be entitled to the overplus, if any be, to be ascertained as aforesaid, and the said Town of North Haven shall bear their part and proportion of supporting the Bridge and Highways within the bounds of the Town of New Haven and North Haven in such part and proportion as shall be adjudged just and reasonable by Gen. Andrew Ward, Col. Edward Russell and Gideon Buckingham, Esq., who are appointed a committee for that purpose, all the circumstances of the town being considered, and such committee shall also apart and set off to the said town of North Haven their part and proportion of the Poor of the Town of New Haven, and Town Stock and debts in proportion to their List aforesaid and the Town of North Haven shall hold their first town meeting at the meeting house in said North Haven on the second Tuesday of November next at one of clock in the afternoon, when and where the said town of North Haven may chuse such town officers as by law are required to be chosen by towns, which officers shall remain in office until another town meeting shall be holden in and for said town of North Haven, in the month of December next, and said meeting shall have power to transact all matters necessary for the town, and to adjourn to a future day if necessary; the inhabitants that are legal voters of said town of North Haven being warned by a written notification signed and set up by Thomas Mansfield, Esq., on the sign post in said town of North Haven, at least five days before said second Tuesday, and said Thomas Mansfield, Esq., shall preside at said meeting as moderator.

Provided, that nothing in this act shall be construed to hinder the inhabitants of said town of North Haven from catching oysters, fish and clams within the bounds of said town of New Haven under the same restrictions and regulations as the inhabitants of said town of New Haven.

And provided, that the said town of North Haven shall be restricted to the choice of one representative to represent them in the general assembly of the state.

Passed in the lower house,

Test—JEDEDIAH STRONG, *clerke*.

Concurred in the upper house,

Test—GEORGE WYLLYS.

Following the incorporation of the town in 1786 the first selectmen were: Joseph Bradley, Ephraim Humaston, Samuel Mix.

The first town clerk was Joseph Pierpont; the first town treasurer, Joseph Pierpont, and the first collector of town taxes, Elias Beach.

Herewith is submitted a copy of the first grand list:

	£	s	d
154 polls from 21 years to 70 years at £18 each,	2772	0	0
28 minors from 16 years to 21 years at £9 each,	342	0	0
186 oxen, 4 years old, at £3 each,	558	0	0
394 cows, 3 years old, at £2 each,	788	0	0
189 steers, 2 years old, at £1 each,	189	0	0
144 horses, 3 years old, at £3 each,	432	0	0
5 horses, 2 years old, at £2 each,	10	0	0
7 horses, 1 year old, at £1 each,	7	0	0
2,105 acres plow land at 10s per acre,	1052	10	0
1,537 acres pasture land at 8s per acre,	614	16	0
451 acres bog meadow (mowed) at 5s per acre,	112	15	0
24½ acres bog meadow (unmowed) at 2s per acre,	2	9	0
899¼ acres smooth meadow at 7s, 6d per acre,	331	4	4
2,105½ acres bush pasture at 2s per acre,	210	11	0
1,043½ acres unimproved land (first rate) at 2s per acre,	104	7	0
133 acres unimproved land (second rate) at 1s per acre,	6	13	0
49 acres unimproved land (third rate) at 6d per acre,	1	4	6
1 chaise,	5	0	0
5 chairs at £3 each,	15	0	0
9 silver watches at 30s each,	13	10	0
6 clocks at £3 each,	18	0	0
27 ounces silver plate,	0	6	9
59 good smokes at 15s each,	44	5	0
75¼ decayed smokes at 11s 3d,	42	3	9
121½ decayed smokes at 7s 6d,	45	7	6
91¼ decayed smokes at 3s 9d,	17	1	3
Assessments,	206	0	0
Total valuation,	7,947	4	2

The property as above described was entered as being either in the "First" or "Second" Ecclesiastical Societies, according to the creed of its owner.

The valuation of the First Society was . . . £6,156 16 7

The valuation of the Second Society was . . . 1,790 7 7

The wealthiest man in the town was Giles Pierpont, whose list was £121-7-0 on two yoke of oxen, eleven cows, ten steers, three horses, two hundred acres of land, one silver watch and "six smokes $\frac{1}{2}$ decayed" (the latter meaning chimneys which were considered one-half as good as new, or one-quarter, or three-quarters, as the case might be). Second in possessions was Thomas Cooper, whose list was £117-18-3, and closely following him came Titus Bradley at £116-2-6.

The only possessor of silver plate was Thomas Mansfield, who also owned the only "chaise" in the town. We must believe Mr. Mansfield to have been a very truthful person, for it is refreshing to read that he was the owner of "12 smokes" all in good condition. His valuation was £108-4-3.

The owners of the six clocks were Dan Barnes, Titus Bradley, Lawrence Clinton, Jonathan Tuttle, Enos Todd and Jonathan Dayton.

The owners of the five "chairs" were Joseph Darling, Peter Eastman, Jonathan Tuttle, Enos Todd, and Joseph Pierpont. The distinction between a "chaise" and a "chair" lay in their capacity, for while each had but two wheels, the former would carry two or more persons, while the latter offered accommodations for one only.

In the Second Ecclesiastical Society there were but twenty-seven freemen, and these owned most of the property in it. There were a large number of non-residents, but their holdings lay chiefly in unimproved lands of no special value. Zophar Blakeslee was the leading moneyed man, being rated at £100-5-10. Next came Seth Todd at £98-14-6, and then Samuel Mix (third selectman) at £85-2-3.

But one watch (Oliver Blakeslee) and one clock (Seth Blakeslee) is scheduled as found in that Society, but it is to the credit of its members that they owned ten out the fifty-nine "good smokes" in the town. The true standard of a man in all ages is the "list" which he renders to be taxed upon.

The second year of the town's existence was marked by increasing wealth. Nearly a thousand pounds were added to the grand list. "Good Smokes" were multiplied, live stock increased, unimproved land reduced, watches, clocks, chaises, chairs added, and a general air of prosperity attended the community.

The amount raised by taxation in 1786 was £171-2-10. In 1787, £269-15-3. In 1788, £214-3-3. The taxes in these years were abnormally high. After 1790 they were reduced and remained steady for ten years. In 1800 the system of decimal reckoning was generally adopted and dollars took the place of pounds

The following table has been prepared from the grand lists of the town, showing by decades somewhat of its growth:

YEARS	POLLS	HOUSES	ACRES	HORSES	VALUATION
1786	154		8,348	156	7,947.£
1796	185		9,515	181	\$31,074.24
1806	127		10,816	188	21,920.70
1816	118	223	11,350	130	26,975.28
1826	152	243	11,293	119	17,363.89
1836	264	252	11,636	142	19,434.04
1846	266	266	11,289	160	17,851.44
1856	274	300	11,730	253	20,867.65
1866	303	320	11,800	327	722,355.00
1876	306	377	11,626	421	801,829.00
1886		384	11,764	420	743,547.00

Between 1856 and 1866 the standard of value was considerably raised, which accounts for the large increase in the latter year.

In 1786 the wealthiest man was Giles Pierpont; in 1796, Jonathan Tuttle; in 1806, Calvin Heaton; in 1816, Calvin Heaton; in 1826, Joshua Tuttle; in 1836, Jacob Bassett; in 1846, Zera Blakeslee; in 1856, David Clinton; in 1866, estate William B. Johnson; in 1876, estate William B. Johnson; in 1886, estate William B. Johnson.

The following named gentlemen have been First Selectmen of the town in the past one hundred years:

1786-7 Joseph Bradley,	1821 Theophilus Todd,
1788 Joshua Barnes,	1822 Lyman Todd,
1789 Captain Levi Ray,	1823 Frederic Barnes,
1790 Nathaniel Beach, (?)	1824 Timothy Andrews,
1791	1825 Timothy Andrews,
1792 Captain Levi Ray,	1826 John Todd,
1793 Captain Levi Ray,	1827 Manning Tuttle,
1794	1828 John Beach,
1795 Joshua Barnes,	1829 Eleazer Warner,
1796 Captain Peter Eastman,	1830 Eleazer Warner,
1797 Captain Peter Eastman,	1831 Horace Stiles,
1798 Joshua Barnes,	1832 Amasa Thorpe,
1799	1833 Cephas Clark,
1800	1834 Merritt Barnes,
1801 Captain Lemuel Brooks,	1835 Philemon Pierpont,
1802 Captain Stephen Munson,	1836 Philemon Pierpont,
1803 Philemon Blakeslee,	1837 Philemon Blakeslee,
1804 Lyman Todd,	1838 Ward Peck,
1805 Lyman Todd,	1839 Ward Peck,
1806 Jedediah Button,	1840 Ward Peck,
1807 Jacob Walter,	1841 Obed. S. Squires,
1808 John Barnes,	1842 David T. Bishop,
1809 Jacob Bassett,	1843 Jesse Robinson,
1810 Jacob Bassett,	1844 Elizur C. Tuttle,
1811 Philemon Blakeslee,	1845 Jared Bassett,
1812 Joseph Doolittle,	1846 Ezra Stiles,
1813 Captain Nathan Marks,	1847 Evelyn Blakeslee,
1814 Philemon Pierpont,	1848 Chauncy B. Foote,
1815 Philemon Pierpont,	1849 Amasa Thorpe,
1816 Jacob Bassett,	1850 Oswin H. Doolittle,
1817 James Heaton,	1851 John Beach,
1818 James Heaton,	1852 John Beach,
1819 Joel Humaston,	1853 Elizur C. Tuttle,
1820 Joshua Tuttle,	1854 Evelyn Blakeslee,

1855 Henry H. Stiles,	1871 Elizur C. Tuttle,
1856 Evelyn Blakeslee,	1872 Joseph E. Bishop,
1857 Henry H. Stiles,	1873 Andrew F. Austin,
1858 Evelyn Blakeslee,	1874 Andrew F. Austin,
1859 Jared Bassett,	1875 Andrew F. Austin,
1860 Nelson J. Beach,	1876 Andrew F. Austin,
1861 Dr. R. F. Stillman,	1877 Andrew F. Austin,
1862 Whitney Elliott,	1878 Andrew F. Austin,
1863 Elizur C. Tuttle,	1879 Charles M. Tuttle,
1864 Whitney Elliott,	1880 Andrew F. Austin,
1865 Whitney Elliott,	1881 Andrew F. Austin,
1866 Henry H. Stiles,	1882 Cyrus Cheney,
1867 Henry H. Stiles,	1883 Cyrus Cheney,
1868 Henry H. Stiles,	1884 Cyrus Cheney,
1869 Henry H. Stiles,	1885 Cyrus Cheney,
1870 Andrew F. Austin,	1886 Romanta T. Linsley.

During the early years of the town, that is after its incorporation, the public business was transacted at the tavern of Jesse Andrews. This place continued to be "official headquarters" for more than fifty years, or until what was known as the "Academy" was erected. Prior to 1835 the town meetings were held in the old Congregational church on the green, and the elections, with a few exceptions, were carried on there also. Occasionally the freemen went to "Muddy river" to vote, and it is said on one occasion cast their ballots in the old "Separate" meeting-house at Quinipiac.

The selectmen and the "listers" (assessors) comprised the official staff of the town. Their bills for "dinners and liquors" are frequent, and whenever an auction was held in which the town was particularly interested, it was expected liquor would be furnished and paid for by it. Such was the case in 1805 and other years. The dinner, liquor and other bills of Mr. Andrews for these officials, were not excessive, hardly reaching \$10 annually. The town treasurer received \$4 as his yearly salary, and other services rendered were on a like economic scale.

An old manuscript has been found containing a record made by the "listers" in 1795. Their names

were Nathaniel Stacy, Oliver Blakeslee, — Ward, John Heaton, Isaac C. Stiles, John Pierpont, John Smith.

Stacy was chairman and Blakeslee clerk of the board. They met in the old tavern then kept by Mrs. Mary Andrews, widow of Timothy. They were a law unto themselves and made their own regulations. They fined themselves one shilling if tardy twenty minutes from the hour of meeting and two shillings if not present at all, unless a satisfactory excuse was made. These fines were held as a revenue for the supply of "Bowls of Sling," and it is noticed that on one occasion every member of the board was fined for tardiness. They sat till 8 o'clock in the evening. In all they held seven sessions and finished their work December 28, 1795.

DISTILLERIES.

In 1819 appears the first distillery on the grand list. This was owned by Calvin Eaton, and located at Muddy river. It was assessed at five hundred dollars. What liquor was manufactured is not stated, but the venture was doubtless a paying one, for after Mr. Eaton's death his heirs added another plant, and a little later a third. When the temperance wave struck the town in 1831, it struck the distilleries also, for they suddenly disappeared that year and are heard of no more.

PAUPERS.

For at least sixty years after the birth of the town the heaviest expense was its pauper list. The roll of such unfortunates is a singularly long one, year after year. The taxpayers could not complain that exorbitant prices were paid for these poor creatures' support. The cases are exceedingly rare where a dollar per week was paid for their maintenance; generally it was seventy to eighty cents. In some cases the town poor were allowed to "keep themselves." For instance (opening at random in 1824), Polly Bradley "kept

herself nine months for \$19.80." Eunice Blakeslee "kept herself twenty weeks for \$5.00." Patty Cooper "kept herself four weeks for \$3.60."

The usage of putting up these paupers at auction at the annual town meetings probably prevailed then, as it certainly did thirty years later. Much injustice was done the persons so "bid off." They were poorly fed, poorly clothed and hard worked in many instances. The writer has vividly in remembrance the case of a weak-minded, middle-aged woman, who, for alleged laziness, was once stripped to the waist, hung up by her wrists, and brutally whipped by her "keeper."

EXPENSES.

Among the expenses of the town fifty years ago were items that seem strange to the reader of to-day. The arms and equipments of the old military companies had to be cared for, and so we read that Jacob Thorpe was "town armorer" for many years. He was succeeded by Hervey Stiles, who in 1847 packed up the old muskets and shipped them off to the adjutant general at Hartford and there was no more expense from that source.

As late as 1834, or while the old Congregational church stood on the green, the town paid ten dollars annually for ringing its bell, and in 1833 Billa Thorpe was paid thirty-four cents for "sweeping the meeting-house twice." This latter expense presumably followed two public meetings held therein.

THE SCHOOL SOCIETY.

The First Ecclesiastical Society assumed the control of the schools in the parish from its formation to the year 1796.

When the town became incorporated, in accordance with the laws of the state, it formed a "School Society" for the sole and separate maintenance of educational privileges. The preliminary steps were taken at the annual town meeting December 14, 1795,

by appointing the second Monday in the following October, 1796, as the time for the formation of such a society.

At this meeting, held October 10, Joseph Pierpont was moderator and Joshua Barnes clerk. The first committees under the new system were :

Giles Pierpont,	District No. 1
Philemon Blakeslee,	District No. 2
Levi Ray,	District No. 3
Eli Sackett,	District No. 4
Obed Bassett,	District No. 5
Jonathan Tuttle.	District No. 6
Joshua Simmons,	District No. 7
Jared Goodyear,	District No. 8

At this meeting the boundaries of the various districts were looked after, but it was deemed advisable to make no change. It was not until 1798 that "school visitors" or "overseers" were appointed. The first board was made up of Solomon Tuttle, Joseph Foot, Joshua Barnes, Levi Ray, Ebenezer ———, Samuel Mix, Oliver Blakeslee, Jonathan Tuttle and Elisha Chapman. It does not appear what the duties of these gentlemen and their successors were until 1806, when they met at the tavern of Jesse Andrews and chose "A Committee to Examine into the Qualification of the Instructors and Teachers of the Schools and sign their Certificates. Viz—Oliver Blakeslee, Joseph Foot, Joel Humaston, Hazzard Button and Isaac C. Stiles." At this meeting they adjourned "after agreeing which of the Visitors should Visit each of the schools twice in the season."

In 1820 a commission consisting of Joel Humaston, Joel Ray and Josiah Todd, re-arranged the boundary lines between some of the districts, the same substantially being in force to-day.

In 1841 the Fifth district had become so reduced in numbers that it was difficult to maintain a school there, except at great expense to its patrons. A grant

of \$10 was therefore made by the society to assist them. This vote was renewed annually until the school was finally abandoned.

The first public examination of candidates for teachers was held in 1850. At this time a public hall had been opened (Academy). A meeting was also called in this same year "for the purpose of appropriating a portion of the local or school fund to procure a suitable place to hold meetings for the furtherance of the cause of education in said society." A grant of \$12 was made "for the purpose of defraying the expense of room, lights, etc., for meetings for public lectures for promoting the cause of education." Apparently this was the first move toward such an object ever attempted here. This grant was renewed annually till 1855, when the prudential committee was authorized to expend such sums as would "conduce to the promotion of education."

In 1835 the School Society came to an end and the powers heretofore vested in it were transferred to the various districts. It maintained an existence for sixty years, and its records are complete from beginning to end. At one time and another it carried on its rolls the best citizens in the community. Its annual meetings always followed the annual town meetings, generally in the same place. Its chief supporter and best friend in its early days appears to have been Oliver Blakeslee, who was closely identified with its interests for twenty-five years or more. During this time he was its clerk and frequently a "visitor." His career was such that it deserves more than a passing allusion.

OLIVER BLAKESLEE.

Oliver, better known in his day as "Master Blakeslee," was the son of Matthew Blakeslee and was born in North Haven about 1740. Both his father and himself were subscribers to the Second Ecclesiastical Society at its formation. Matthew Blakeslee became

one of its first two wardens and Oliver was its first clerk. He served as such in 1760-1-2 and as assistant clerk in 1788-93, inclusive; during this period he was collector and treasurer. He was made a vestryman in 1768 and again in 1772-1778, inclusive, and a third time in 1786-7-8. In addition to these duties he acted as one of the "Quiresters," 1777-1780.

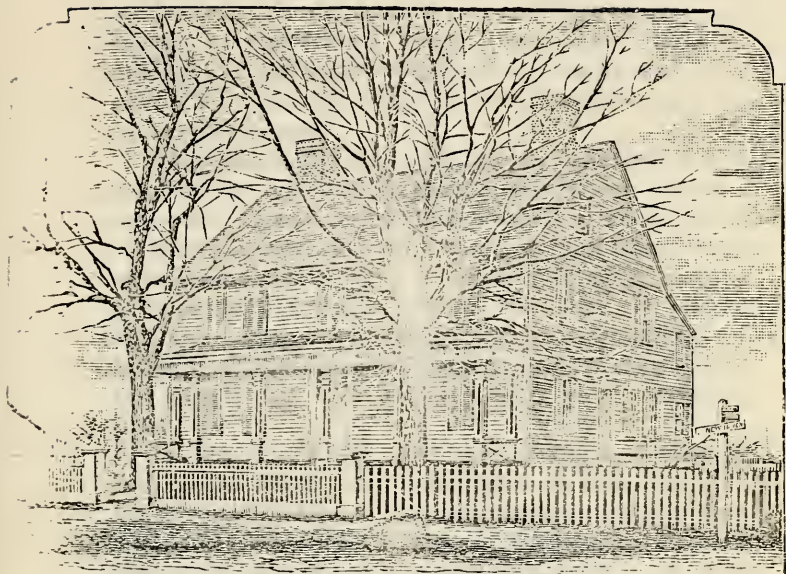
His boyhood was spent in hard work. A large family and a lean larder in his father's house made the crosses there greater than the comforts. Tradition has it that the maternal hand, often perplexed by the wants of the hungry children around her, was wont to prepare in a huge wooden bowl a porridge of meal and the water in which any vegetables or meat had been cooked, and placing it on the floor give each of the children a wooden spoon and unlimited liberty to help themselves.

Oliver was apprenticed in early youth to one Squire Ward, of Pond Hill, where he learned the trade of reed maker for the hand looms of those days. He became proficient in this calling, and it is supposed most of the reeds now preserved in the community as curiosities of a bygone day were made by him. He also became an expert weaver and taught his daughters the same trade.

He derived the title of "Master" from a long career as a district school teacher, having, tradition says, taught twenty-seven winters and three summers. He was a superior mathematician and taught navigation to all who desired. Further, he was an accomplished land surveyor, and received the appointment of county engineer from the General Assembly of Connecticut. His calculations in this branch were never questioned, and in the division of estates, the laying out of highways and the establishing of boundary lines his work was esteemed faultless. His advice was adopted in the survey for Tomlinson's bridge at New Haven.

Excepting Dr. Trumbull and Solomon Blakeslee, no better penman was found. Indeed in some of his exercises he clearly excels both. There is extant a bit of paper the size of a dime on which he wrote in 1786 the Lord's prayer in beautifully legible letters. "Copies" used in the writing exercises in his schools were preserved as beautiful specimens of quill penmanship. Mr. Blakeslee married Elizabeth Humaston May 3, 1762. His house stood near that now owned by Harry Bradley. Here was born a large family and as their names are somewhat quaint we give them entire: Rhoda, Susanna, Chlorona, Patta, Elam, Neus, Reuel and Lucinda. The latter was born August 12, 1790. Eight years thereafter Mr. Blakeslee sued for and obtained a divorce from his wife. The cause for this strange proceeding is unknown; the wife and mother of twenty-six years' standing was suddenly turned adrift and no one knows what became of her. The decree of separation was obtained in July, 1798, and in the following March, 1799, Mr. Blakeslee married Mrs. Susanna Tuttle.

Sometime before 1822 his second wife died and the town sold his homestead to Munson Bradley. Mr. Blakeslee was then taken to the house of Eri Bradley in the Fifth district to end his days. A contract is in the writer's possession between the town and Mr. Bradley, whereby the latter agrees to board Mr. Blakeslee "for five shillings per week except in cases of extraordinary sickness." He died about 1825, the exact date being lost. Mr. Blakeslee was the owner of the first silver watch in the community. Thus passed away an active old school gentleman once prominent in the councils of church and town. There was no one to raise a stone to his memory, and the very place of his burial is forgotten.



OLD NORTH HAVEN TAVERN.

(Built by Timothy Andrews about 1780).

TAVERNS.

A peculiar charm has always hung around the old colonial tavern. An indefinable haze of good fellowship and abandon has so pervaded and enveloped it, that seen through the mist of years, it stands as an enchanted spot in a wilderness of common dwellings.

The pioneer of tavern keepers in this parish was Timothy Andrews. It is uncertain when he came to North Haven, but it was prior to the Revolutionary war. He was descended from the honorable family of Andrews conspicuous in the early history of New Haven.

He removed here from East Haven, where he had large landed possessions, and on them a "salt works,"

managed jointly with Captain Jared Hill and Phineas Andrews. He bought the corner property now known as the Brown estate (then many acres in extent) and put up a dwelling on it. As he was a carpenter by trade, the building was doubtless the work of his own hands.

The colony tavern, with all its accessories and associations, was not the growth of a day, or a month, or a year. It was an institution which came up slowly in New England, and only reached high water mark as religious views began to assume breadth and the grip of the church to loosen. Not that the church and the tavern were antagonistic to each other, but because of their intense devotion to churchly things, the people had felt no want for a public lounging place.

At the outset Mr. Andrews' house had nothing tavernwise about it to distinguish it from the ordinary country home. It was erected not far from 1780. It bears the stamp of that period. Every timber is massive, every partition heavy. A wide hall divided it into halves on the lower floor, and the great outside double doors clanged and banged in royal fashion.

The guests who came and went were not frequent. Couriers and teamsters made up the transient population and these were the ones who mainly patronized Mr. Andrews and then only for a night's lodging. [There is no tradition Washington ever stopped there].

The income from such sources must have been exceedingly meagre and, as has been said, Landlord Andrews did not depend upon it for subsistence, as witness his "book accounts," a specimen or two of which is submitted.

SAMUEL SMITH.

£ s d

1771—Deter for making a coffin, 3 6
 Deter for shuing his horse, 2 6

JONATHAN HEATON.

£ s d

1773—Deter for one day of my work,	3 6
Deter for a bedsted,	8 0
Deter for a lock for a dore,	5 0
Deter for some corn for your geas,	

DAVID JACOBS.

1773—Deter for laying a garret flore,	1 4 0
Deter for two gallons and half a gallon of rum,	9 0

PHINEAS ANDREWS.

1774—Deter for a pare of black nit briches,	9 0
Deter for 2 scanes of thread,	0 6
Deter for 4 sheepskins,	4 0

THOMAS JACOBS.

1775—Deter for a gallon of rum,	3 6
Deter for 4 pounds of corned fish,	
Deter for losing a saddle, holsters and pistil,	2 18 0

(The latter entry shows a dizzy record for Thomas).

Mr. Andrews was held in much esteem by the First Ecclesiastical Society. He was made a member of the school board in 1783-4-5. In 1785 he was appointed ensign in the old militia company and afterward raised to captain. In 1787 he served on the seating committee of Dr. Trumbull's church, and in 1788 himself and wife Mary, who was a sister of the old Revolutionary hero, John Pierpont, united with that religious body.

In this year—1788—he journeyed to Vermont on a speculative trip. There he bought a large tract of land, now covered by the city of Montpelier, and proceeded to develop it, when he died suddenly, August 27, 1789.

The sad news did not reach North Haven till many days after his burial by strangers in a strange land.

Probate was granted on his North Haven estate in 1791, and the homestead passed into the possession of his widow, who conducted it as a public house until her second marriage with ——— Hough, whereupon she removed to her husband's home in Wallingford.

Jesse, her second son, had now attained his majority and had married Phila Humiston in 1801. The

tavern stand now passed into his hands, and it was under his regime that this old landmark achieved its widest popularity.

He was the typical landlord of his day, and not to be acquainted with "Jess Andrews" was regarded through all the country as a lamentable oversight.

The war of 1812 brought to his door a very large constituency. Population, travel, business had vastly increased since his father's day. There was an endless procession of military stores, raw materials and goods in transit passing up and down the street. "Andrews' tavern" was constantly filled to overflowing; men and teams at some seasons of the year were constantly arriving and departing at every hour of the day and night.

With such an influx, abuses began to creep into the tavern system. The General Assembly, that watch dog of the people, saw the drift of the times and resolved to check it. The Connecticut code of 1796, by its enactments for the regulation of taverns, gives us a side glance at the errors they sought to abolish.

Mr. Andrews was nominated by the civil authority of the town of New Haven as a fit person for his calling. He was then required to file a bond of sixty-seven dollars with the county treasurer that he would duly observe and obey the laws and regulations concerning tavern keepers, among which were the following:

"No person licensed, shall suffer any, either men's Sons under age, or Apprentices, Servants or Negroes, to sit drinking in his house, or have any Strong Drink there without Special Order, on pain of forfeiting the sum of one dollar for every such offence."

"No Heads of Families, or single Persons being Boardings or Sojourners, or any young Persons or other Inhabitants whatsoever under the government of Parents or Guardians or Masters (Strangers and Travellers only excepted) * * * shall meet there.

the evening next and before or next following the Lord's Day, or any Public Day of Fasting, on penalty of seven dollars."

No inhabitant or person could remain longer than 9 o'clock of the evening in any such place unless a proper reason or an extraordinary occasion warranted it, on penalty of fifty cents.

No inhabitant could sit in any tavern "tippling and drinking" longer than one hour at a time on any occasion, on penalty of the tavern-keeper being fined one dollar for failure to eject the offender.

Each landlord was required to furnish the selectmen or other authority of the town, the names of such persons (if any) as had come to be known as "tavern haunters"—that is, persons without employment who idled away their time, and such names were required to be posted "at the doors of every Tavern in town," with the prohibition that no liquor should be furnished them by any keeper under penalty of \$10 for every such offence. If the "haunter" persisted in his contumacious course after being duly warned and posted, he was fined \$3 or made to sit "two and one-half hours in the stocks on some public occasion."

Such are a few of the old time regulations it was found necessary to throw around the tavern. It is not to be supposed North Haven did not need these restrictions, for she did; yet, after a most diligent search, it is to the credit of Mr. Andrews that the Lord's Day was strictly observed at his inn, and no one received any special favors on that day.

Tradition has invested this old tavern with a thousand delightful scenes and incidents. It was the centre of the parish, and besides the meeting-house, a point toward which everything gravitated. Elections, weddings, dinners, military musters, balls, all focussed there and brought their trains. The town officials added their weight to its prestige and drank its bowls

of sling with becoming dignity on all suitable occasions.

In the winter months it received its largest accession of gaiety. Hither would come from surrounding towns, parties to dance in the "Andrews Tavern." Nor were the local youths and maidens a whit behind in their obeisance to the light-footed goddess. On such occasions "old Cato," a black of the purest water, and a manumitted slave of Colonel Barker, of Wallingford, was accustomed to furnish the music. He was a mighty fiddler. No prompter was needed. The dances were "square" and there were few indeed who did not know the figures of "Reel of Four," "Moneymusk," "Up and Down," "Cheat," "Opper Reel," etc., etc. The men drank their sling, or punch, or rum straight; the women sipped "sangaree," a mixture of wine, water and sugar. Before the close of the ball all sat down to a hearty supper.

In connection with these scenes of pleasure there lies before the writer a discolored bit of pasteboard that told its story four score years ago. It is a quaint reminder of those old days.

THANKSGIVING BALL!

The Managers respectfully present their compliments to M., soliciting your attendance at Mr. Andrews'

BALL ROOM, NORTH HAVEN,

Friday, Nov. 27, 1812, at 1 o'clock p. m.

A. HEMINGWAY, {	<i>Managers.</i>	{ E. COOPER,
W. HOMISTON, }		{ R. MANSFIELD.

"Militia musters" and "general trainin's" were red letter days in this old tavern's history. On such occasions liquor flowed freely (though drunkenness was rare) and the resources of the bar and the kitchen were severely taxed. At these times food was in great demand. A meal at the "first table" cost twenty-five cents and at the "second table" half of that price. At the bar a glass of French brandy cost 6 cents, a "nip of sling" 12 cents, a "nip of punch" 17 cents, a "bowl of punch" 35 cents, a gill of rum 12 cents, a bowl of rum 25 cents, a gill of "bitters" 12 cents, a

quart of cider brandy 30 cents, a quart of wine 75 cents, a quart of gin 75 cents.

Mr. and Mrs. Andrews remained there until a little after 1830. Fortune favored them wonderfully. In this time the brick house now owned by the Rev. W. T. Reynolds, the wooden dwelling known as the Henry Smith place, and also that now occupied by William Hull, were built.

The life of the couple had been so active that they determined to rest from some of its duties, and the care of the old stand was transferred to their son Jesse and Seymour Bradley (recently deceased in New Haven).

But the sun of the country tavern was on the down hill slope through New England. Mr. Bradley withdrew from the partnership and young Andrews continued it for a little time, when he surrendered it to his father again. He in turn leased it to one Perkins, of Meriden, until the property was transferred to Captain John Farren, who was the last landlord to sit upon the throne of his predecessors. The completion of the Hartford and New Haven railroad gave the death-blow to this public house and it was closed soon after 1840.

Mr. Andrews, or "Uncle Jesse," as he came to be more familiarly called in his later years, became very infirm and died May 30, 1855, at the age of eighty. His faithful wife, "Aunt Phila," followed him a few years later.

The illustration accompanying this article is from a recent photograph. The piazza in front of the building is of modern date, as well as the door on the right; the former replaced the old fashioned "hood" so common over the front entrance of colonial houses. Underneath this hood or portico was a small wooden platform, flanked on either side by a short wooden settee. The interior has been somewhat remodeled, but not enough to confuse the old guests of a century ago should they come again in spirit to re-people its rooms.

CHAPTER IX.

REV. WILLIAM J. BOARDMAN—GREAT REVIVAL OF 1831
REV. LEVERETT GRIGGS—THE THIRD CONGREGATIONAL
MEETING-HOUSE — THE PARSONAGE — EARLY 1830
BOOKS — CHURCH MUSIC — CHORISTERS AND
TEACHERS—CONG. CHURCH CHOIR 1800-1835—MUSIC
INSTRUMENTS IN WORSHIP.

The Rev. W. J. Boardman came to North Haven as a candidate for Dr. Trumbull's vacant pulpit, in the spring of 1820. He was a Massachusetts man. In June of that year, a special Society meeting was held whereat it was declared "That we are satisfied with the Rev. Mr. W. J. Boardman's preaching, and that we will unite with the Church if they are disposed to give him a call to settle with us in the Gospel Ministry." The latter body saw fit to concur, and a "call" was extended to him in July.

He was ordained the third Wednesday in September. His salary was fixed at six hundred dollars annually. He remained eight years, and at his request in 1828 the Society accepted his resignation, but no steps were taken toward his dismissal. It is evident his people did not wish such a course, for at a special meeting in May, 1830, they voted, "It is our wish to have Rev. W. J. Boardman continue with us and supply the pulpit, and that the committee be authorized to confer with him and act agreeable to his wishes."

The whole matter was postponed until 1833, when he was formally dismissed on October 30. In 1835 he was installed pastor of the Congregational church in Northford, Conn., and died in 1849.

Of his pastorate it may be said that during its continuance the church received a much larger accession

of members than under either Stiles or Trumbull. In all there were 280 admissions, all of which but six were on profession of faith. In 1831, 159 were admitted to its membership, a number never since equaled in any year.

Apropos of this great revival—1831—the writer is permitted to quote concerning it from a letter written by Daniel Pierpont, Esq., to his daughter in June of that year. Mr. Pierpont was an Episcopalian:

“We have the greatest excitement in North Haven that has happened within my memory. The forepart of winter it was chiefly confined to the subject of temperance, out of which (as many suppose) grew a religious awakening which increased rapidly through the winter and spring. Mr. Boardman, with the assistance of a number of young Presbyterian ministers, have been constantly employed in various parts of the town. Just before electors’ meeting I made inquiry, but could not learn that any would attend. Prayer meetings, conference meetings, anxious meetings, temperance meetings and happy meetings of converts seem to occupy their whole mind; no thoughts upon politics could be spared. I had my doubts whether a sufficient number would get together to do the necessary business with decency, but when the day arrived—the 4th of April—the electors came together from all quarters, but there was not enough so we made about twenty new ones, and after fervent prayer offered up by one of the young divines, they were all prepared to bring in their ballots for a representative. On counting there appeared to be a greater number of votes than ever was given by the freemen of North Haven at any one time before, and all the votes except one were for two persons, viz.: John Todd and Isaac Stiles. Stiles had a handsome majority.

On April 12 the four days’ meetings, as they are termed, commenced and continued through the week. The ablest ministers from New Haven and elsewhere

officiated. Prayer meetings were held at 5 o'clock every morning and conferences every evening in every district in town, and all the houses were crowded.

The 29th of May there were taken into the Presbyterian church in our town, as I understand, one hundred and twenty-five persons from the age of eleven and up to sixty and seventy. Since that the horses and wagons have had a little more rest. At this time some are happy, some are crazy, some in despair, and some are careless as ever. The same kind of excitement and 'four days' meetings' have gone through most of the towns around us, and I must say from my own observation that they have been carried on with the greatest propriety of anything of the kind I ever witnessed.

Perhaps I ought to tell you a little more about temperance. Last January Joel Ray and Richard Mansfield took out licenses to retail spirits; they have both got convinced it was wrong and relinquished the business. There is now no retailer in town. Jesse Andrews has taken down the tavern sign. Dr. Foot bought Ray's liquor and emptied one cask containing about half a barrel of gin into the street."

Such was practical Christianity in North Haven sixty years ago. This was the beginning of the temperance movement. It was supplemented a few years later by the formation of the "Cold Water Army," and thus was laid the foundation of that sentiment well sustained in the community at the present day.

Following Mr. Boardman's dismissal came a long and trying period of "candidating."

At a special meeting of the First Society, May 14, 1833, a committee was chosen "To conclude what sum will be proper to offer Rev. Leverett Griggs as a yearly salary," in connection with a call to be extended him to become their pastor. This committee

reported \$600 as a "suitable sum," and Mr. Griggs was invited to settle among them. He acceded to the request and was ordained fourth pastor of the Congregational Church October 30, 1833.

Leverett Griggs was the son of Captain Stephen and Elizabeth Griggs, of Tolland, Conn. He was born November 11, 1808, the youngest of a family of seven. His constitution in early youth was far from vigorous, and it is related that some of the neighbors doubted if his parents would be able "to raise him," but his father had lived too long on the hills of Tolland to be discouraged at the sickly appearance of his youngest born, and with great faith stoutly maintained he would "make a minister of Leverett yet," and he did.

In 1825 he entered Yale college, and was graduated with high honor in 1829. Immediately he engaged in teaching, first in Baltimore and then back in the old college halls as a tutor. In the latter place he remained but a year. He was now twenty-four years of age. Before him stretched the long vista of life wherein he hoped to glorify his Redeemer by publicly proclaiming the glad tidings of salvation.

He preached his first sermon in Northford, Conn., April 14, 1833. Within a short time (perhaps the next Sabbath) he preached at North Haven and probably remained here during the month of May, for on the last day of this month, at a special meeting it was decided to formally offer him the pulpit of the Congregational Church.

There seems to have been no haste on either side. The summer was spent by preacher and people in becoming better acquainted with each other, and it was not until September of that year that the society's committee reported "the Rev. Mr. Griggs has acceded to our proposals."

He was ordained Oct. 20, 1833. There was a large and enthusiastic audience. It is related that the singing at this event was made a marked feature, and

that the efforts of the great chorus choir surpassed anything ever heard before in the old sanctuary.

Two months before his ordination, and while preaching as pastor-elect, Mr. Griggs had married a maiden of his native town. Tolland county had already furnished North Haven a most noble woman in the person of Martha Trumbull, and now again it was laid under contribution when Catherine Stearns pledged her hand to the young divine. Both by their lives reflected honor on womanhood everywhere. Traditions of Martha Phelps Trumbull and Catherine Stearns Griggs are alike cherished in many a home on the hills of Hebron and Tolland, as well as around the hearthstones of this old town.

The young couple began housekeeping in "the brick dwelling on the corner." (Now the Rev. W. T. Reynolds'). This building was admirably adapted for a parsonage, but could not be permanently secured as such.

Hardly had the new pastorate commenced when the project of building a new place of worship began to be agitated. Early in January, 1834, a committee consisting of Eleazer Warner, Byard Barnes and Jason Dickerman was raised by the First Ecclesiastical Society "to inquire into the expense of a meeting house." Four weeks later this committee reported, and the records say: "On a motion Whether we build a Meeting House or not, Voted in the Affirmative."

A new committee, Jacob Bassett, William Hartley and Eleazer Warner, was now appointed "to digest some plan for a Meeting House."

This committee attended at once to duty, and said on March 10: "It is the opinion of your committee that the society want a house about 62 feet long and 40 feet wide, and that the probable expense will be \$5,000.00."

A third committee was now chosen "to more fully inquire into the mind of the "Society," and also to

feel the financial pulse. In two weeks it raised \$3,225. The society was so well pleased with the outlook that it determined to press the matter further. This resulted in securing \$500 additional, and eventually another hundred was added. The Society had now \$3,800 pledged and a building committee was at once named. This was composed of

Jacob Bassett,
Jesse Bassett,
Frederic Barnes,
Justus Bishop,

John Goodsell,
Theophilus Todd,
Giles Pierpont,
Perit M. Sanford,

Eleazer Warner.

A tract of land was purchased of Justus Bishop on which to locate the proposed building. It contained twenty square rods. Moses Brockett, Jared Brockett, and Levi Cooper joined with Mr. Bishop in executing quit-claim deeds of this tract to the First Ecclesiastical Society January 15, 1835, or some months after the building was begun.

The corner stone was laid with appropriate ceremony in the autumn of 1834. Within it was deposited a leaden box containing the newspapers of the day, a catalogue and covenant of the church, sundry papers pertaining to the affairs of the Ecclesiastical Society, the founding of the Sunday school, and other matter the details of which are now forgotten. This stone was located at the northeast corner of the building.

The new building was sixty-two feet long by forty-five feet wide, and of suitable height to correspond. It was built of brick manufactured by Jesse Andrews, and the mason work was done by one John Peck of New Haven.

The carpenter work was superintended by Justus Bishop. The pulpit furnishings were made by Frederic Barnes, and the bell came from the old meeting-house. The demolition of the latter structure was begun on September 15, 1834, (the steeple being pulled

down on that day) but it was not abandoned until June 28, 1835. On this date the Rev. Mr. Griggs preached the last sermon delivered in it from Haggai 2, 3: "Who is left among you that saw this house in her first glory?"

The dedication service was observed July 1, 1835, the pastor preaching the sermon from Haggai 2, 9: "The glory of this latter house shall be greater than of the former saith the Lord of Hosts." The theme of the discourse was "The church encouraged, or the Triumphs of the Gospel." This was printed by his people and was the first published work of their pastor.



THE CONGREGATIONAL MEETING HOUSE, NORTH HAVEN, (THIRD BUILDING) ERECTED A. D , 1835.

Just six months after the dedication Mr. Griggs received a call from the Congregational church in Millbury, Mass. In some manuscript notes made by him he says he was inclined to accept, for the want of

adequate support by his society, but that when they with great unanimity raised his salary to eight hundred dollars annually and promised to build a parsonage he was induced to remain.

To accomplish the latter end it was decided to form a "Parsonage Association." The capital was between \$2,500 and \$3,000. It was divided in shares of ten dollars each and though no list of the stockholders has as yet been found it comprised the majority of the members of the church. A few names have been ascertained. These were Solomon A. Orcutt and wife, Jude B. Smith, Deacon Byard Barnes, John Todd, Richard Mansfield, Barzillai Bradley, Jason Dickerman, Jacob Bassett, Joel Humaston and wife (the two latter twenty shares each), Eleazer Warner, Perit Sanford, etc., etc.

The land on which to erect the parsonage was bought of James H. Thorpe, November 8, 1836. Captain William Todd was the master mechanic. The building was put up in the following winter. It cost not far from \$2,700, and into it the pastor and his family moved in the summer of 1837. Two children, Maria and Catherine, had been born in the brick house on the "corner."

It was now the flood tide of happiness for preacher, for people, for church. Fortune, however fickle elsewhere, had seemed to favor this community. Only the year previous—1835—the Second Ecclesiastical Society had completed a new brick church (the present structure). There was peace, thrift and enterprise in and around the community. The Congregational church was visibly strengthened. In 1837 it received thirty-nine members, in 1840 one hundred thirty members. The total admissions during Mr. Griggs' pastorate were two hundred twenty-six.

But these relations were not always to continue. A lesson was in store for pastor and people that sunshine could never teach. The cloud that carried the

storm which eventually beat the fiercest on the heart of the man of God arose first from his own ambition. Happy as he was, the area of the little country parish became circumscribed as he stood in other pulpits by exchange with his brethren in the ministry.

His merit as a preacher was not unnoticed. He had already declined a professorship in the "Western Reserve College" and other flattering invitations to change his field of labor. At length there came a call from the First church in Wethersfield, Conn., which he felt he could not refuse. Accordingly he tendered his resignation to his people in December, 1844, alleging their enfeebled financial condition as his excuse. This they would not accept as a just reason and returned his paper to him.

But the leaven of unrest was working. His great heart yearned to reach a wider field. His desire was for the salvation of hundreds instead of tens.

Coupled with this feeling was his knowledge of a small element of disaffection in his church.

Colonel Eleazer Warner, his trusted counselor, labored as no one else could to allay the disquiet of his pastor's mind. It is said he so far succeeded in this as to secure the assurance from the latter that if the church was absolutely unanimous in his favor he would live and die with them, as he had expected to do.

A church meeting was then called at once. The authorities felt reasonably sure the most favorable expression could be secured. There was an overwhelming attendance and the test was made amid the intensest interest, but to the consternation of the assemblage two negative votes were found. These were cast by Manning B. Bassett and Willis Tuttle, both gentlemen of influence.

All hope was now at an end. Mr. Griggs received his dismissal July 30, 1845.

Followed by the prayers of his little country flock, who never forgot him in all his subsequent wander-

ings, he entered upon his field of duty as pastor of the Chapel street church in New Haven, August 6, 1845. Here he remained two years and then removed to Millbury, Mass., thus responding to the "call" made him from there eleven years before.

He remained in Millbury a little more than nine years and then went to Bristol, Conn., February 27, 1856. Here he preached thirteen years or until failing health warned him to retire from such active service. In 1870 he engaged with the American Education society; continuing as their agent a little more than four years. Then followed a period of nearly seven years of occasional supplies in pulpit, preaching, says his biographer, in this interval, two hundred fourteen times; altogether his ministerial service amounts to forty-eight years.

Few preachers have been so honored as was Dr. Griggs by the publication of his sermons. In all, seventeen of these discourses were printed, besides his "Looking Glass for High Churchmen," "Infant Baptism Explained and Defended" and "Letters to a Theological Student." In addition to these were numerous papers published in the periodicals of the day. Of the above, the sermons intimately associated with this people were: "Dedication of the New Meeting House," "Discourse at the Funeral of Joseph Foote, D. C. D.," "Sermon at the Funeral of Dea. Eleazer Warner" and "Discourse at the Funeral of Dea. Byard Barnes."

He died in Bristol, Conn., January 28, 1883.

To return to the parsonage. With the removal of its occupant it ceased longer to be known as such. It had been conveyed by the Parsonage Association through Jason Dickerman, the agent of the First Ecclesiastical Society, to the Rev. Mr. Griggs, December 31, 1838. In September, 1843, Mr. Griggs conveyed it to his father. In April, 1847, it was transferred back to the Rev. Mr. Griggs, who immediately re-con-

veyed it to Sidney M. Stone, of New Haven, who three days later sold it in turn to Messrs. Bassett and Tuttle before mentioned. It then became the home of the latter gentleman and is held by the family at present.

Through all these transfers there was a constant shrinkage of its value. When the account was finally closed it was found that the stockholders would receive only forty per cent of their investment, an experience which fully explains why no repetition of the attempt has been made by the First Ecclesiastical Society.

CHURCH MUSIC.

In spite of what some writers would have us believe concerning the grimness of the early New Englander, there was a sentimental side to his nature. This was manifested in part by his love of sacred music. Praise in this sense he regarded as an important element of divine worship. While it was true that the solid meat of theology was thought better calculated to nourish saints than a diet of wind from the vocal organs, yet singing as a devotional act, he deemed necessary and helpful.

When the Pilgrims landed upon our shores they brought "Ainsworth's Version of the Psalms" with their Bibles. This "Psalm book" was a crude work. Its torturings of the sacred text and the English language defy reproduction here. It was used in their places of worship until 1640, when the clergy of the colonies compiled what is known as "The Bay Psalm Book," the first book printed in the new world and for copies of which fabulous sums are now offered.

This work took the place of Ainsworth and continued in use for more than a hundred years in the New England meeting-houses. About 1693 the "Sternhold and Hopkins Edition of the Psalms" was put into the market but never became a favorite with the people.

There is no record to indicate whose edition was used at first in our meeting-house. The oldest known work is entitled "Psalms and Hymns and Spiritual Songs for the Use, Edification and Comfort of the Saints in Public and Private, especially in New England. Printed Edinburg 1732."

A word as to the manner of singing. Printed notes were not introduced into Connecticut until about 1700, and then only in wealthy Ecclesiastical Societies. It is unlikely they reached here until years afterward. Then how did the people sing? Dear reader, we wish we knew. We can only give an illustration of how they sang in Massachusetts at this time, and then leave the field open to your own conclusions. This is what a Mr. Walter writes when he heard singing in 1720 in a Congregational meeting-house:

It sounded like five hundred different tunes "roared out at one time; no time was kept, the noise so hideous and disorderly as is "bad beyond expression." *

Another writer adds that "the singing was tedious and drawling; twice on one note I paused to take breath."

There were few tunes in use in the Rev. Mr. Stiles' day; perhaps not more than a dozen were known to his congregation and those imperfectly. The old custom of "lining out the psalm" was prevalent, and there is no reason to doubt its use here.

When the Rev. Benjamin Trumbull came in 1760, his Society "agreed by a vote to sing Dr. Watts' psalms for the future." His coming marked a change in church music. We turn the pages of the record anxiously to find some allusion to the musical practices of his early pastorate, but it is not until twenty years afterward that a line is written. In 1780, Joshua Chandler's pew in the meeting-house was ordered taken up, "that the singers might have proper seats." This is the first reference to any distinctive musical

* Hood's History of Music.

body. Few country churches had a choir at this date. In 1787, the First Ecclesiastical Society voted:

"That the prudential committee have power to lay out a sum not exceeding £3 for the use of the Singing School."

This provision indicates an interest in the musical services of the church. It was in this year also that Titus Frost was forming his phenomenal choir for the Church of England, and North Haven was stirred as never before by the two Societies to outdo each other.

In 1792 appears for the first time the names of the Congregational church "choristers."

"Caleb Blaksly, Thomas Cooper, Justus Bishop, Titus Todd, Jairus Sanford, Thomas Pierpont, Ezekiel Jacobs."

These men were authorized to "take the lead in singing," and £3 was appropriated to hire a singing master to instruct the singers.

In 1796 the sum of \$30 was applied to hiring a singing master, and Thomas Ray was added to the list of choristers. In 1797 "the rates of the leading singers were abated" and David Ray was added. In 1798 Theophilus Todd was added and the "rates" were cancelled again. In 1807 the committee were instructed to "give such encouragement to singing as they thought proper." In 1820 the committee were advised to "exhibit a subscription for singing." In 1821 it was ordered "that a singing school be set up."

With the latter date we come within the circle of the memories of many living. This singing school will be remembered for its "master," Isaac Tibbals, if for nothing else.

Tibbals in his meridian, was the "dude" of his day. When in town he either remained at Jesse Andrews' tavern or with Dr. Joseph Foot. Faultlessly dressed in black, with low "pumps" and white silk stockings, he was accustomed to tiptoe across the street from

the doctor's house to the tavern, frequently stopping to remove the dust from his shoes with a white handkerchief. The "schools" were then held in the tavern ball-room. They were well patronized and well taught. Tibbals was master of his profession, but not of himself. He died a vagrant.

Josiah Todd then appeared as "singing master" and "leader of the Congregational Church choir." This was not far from 1823. Dr. Trumbull had passed away and the Rev. Mr. Boardman was in the desk. Choir singing was becoming more and more popular, and the choir already large at Mr. Trumbull's death had increased to enormous proportions.

The entire gallery front of the old meeting-house was filled with these musicians. Their number was between seventy and eighty. The "women singers" mainly occupied the long east gallery, and the tenors and basses ranged themselves on either wing. The service opened morning and afternoon with singing; sometimes a simple tune was used, but if they felt like it (to use the expression of an old participant) "they arose and shook themselves." At such times there was music in the air. The Episcopalians, only a few rods distant, frequently declared that in the summer season the Congregational choir appeared more anxious to be heard "up on the hill," than in heaven.

Josiah Todd's choir came to be one of the most popular organizations. From 1825 to 1835 it was at flood tide. It embraced nearly all the young people of the First Society who could sing, and some who could not. In 1829, more radical action than ever was taken in this branch of church worship, and a tax of ten mills on the dollar was laid "to revive and support singing."

A partial list of the choir of the Congregational church during the first half of this century is here named. There is great difficulty in establishing the

dates when these people were the most active, and the service of some of them extended into the Rev. Mr. Griggs' pastorate.

MEN SINGERS ABOUT THE YEAR 1800.

Joel Ray, Benajah Bishop, Oliver Smith, Street Humaston, Theophilus Todd, Ira Todd.

1825—1835.

Josiah Todd, Harvey Smith, Jared Barnes, Miles Bradley, David Clinton, Lyman Clinton, Theophilus Todd, William Hartley, Ebenezer Smith, Jesse Andrews, David Bishop, Benjamin Eastman, Jared Bassett, Harvey Todd, Parry Bassett, Alonzo Hough, Jeffrey Fitch, Lyman Smith, William Ives, Julius Ives, Wales Buckingham, Ives Brockett, Sidney Smith, Henry M. Blakeslee, Sala Pierpont, Bernard Hartley, Jude Smith, Charles Smith, Dennis Thorpe, William Todd, Byard Pierpont, Erus Bishop, Ezra Munson, Whiting Sanford.

TREBLE SINGERS ABOUT THE YEAR 1800.

Only maiden names are given—Polly Moulthrop, Ruth Frost, Mary Ann Cook.

1825—1835.

Eunice Foot, Emily Foot, Lavinia Foot, Charlotte Ray, Angeline Ray, Chloe Bassett, Naomi Thorp, Abby Thorp, Delight Thorp, Rebecca Thorp, Jane Ives, Mary Tuttle, Emily Bassett, Beda Bassett, Alvira Bassett, Electa Moulthrop, Adeline Eaton, Louisa Eaton, Laura Eaton, Jane Barnes, Mary Ann Barnes, Grace Ives, Eliza Thorp, Lucy Barnes, Rowena Barnes, Caroline Barnes, Aurelia Clinton, Luanna Abbott, Louisa Bassett, Eliza Blakeslee, Fanny Jacobs, Sophronia Blakeslee, Charlotte Thorp, Mary Frost, Grace Todd, Louisa Frost, Aurelia Bassett, Hannah Smith, Louisa Tuttle, Sarah Brockett, Betsey Dixon, Henrietta Tuttle, Lavinia Blakeslee, Nancy Sanford.

Doubtless there were others whose names should be added. Of this notable company but few remain. That grand old hymn, "On Jordan's rugged banks I stand," favorite of Trumbull and Boardman and Griggs, has been realized in truth by most of this sweet-voiced host.

The date of the introduction of musical instruments into the Congregational church is a matter of uncertainty. Josiah Todd was the first man to

take a profane "fiddle" within the sacred walls. It provoked opposition when he did so. The conservatism that would fight a stove would fight a violin. Mr. Todd was a musician of more than ordinary ability. His schools, taught in Jesse Andrews' tavern, were productive of good. The church music for years after his death witnessed to his earnest efforts in its behalf.

During his leadership instrumental music was encouraged. Among the players were :

Joel Ray, bass viol.	Timothy Linsley, double bass
Elam Ives, tenor viol.	viol.
Samuel Todd, flute.	George Moody, flute.
William Ives, violin.	James Linsley, violin.
Stephen Gilbert, violin.	Erus Bishop, flute.
Coolidge Moulthrop, single bass	Ammi Sackett, violin.
viol.	

Many recall the gaunt form of David Clinton, who with his "pitch pipe" stood a familiar figure in the choir for a number of years. In 1836 William Hartley was leader. In 1844-5 James Linsley was employed to "take charge of the singing and have a singing school on Sabbath evenings." For this service he received \$25. In 1853 William Howd was employed to lead the singing at \$75 per year. Some three years previous

THE FIRST ORGAN

Was set up in the church. It was built by one Whitaker, and cost not far from \$500. It is now in use in the Congregational church at Bethlehem, Conn. In 1855 Mr. Howd's salary was raised to \$100 per year. In 1861-2 Uri W. Hart was employed as organist and leader of music at \$100 per year. In the succeeding ten years an almost unnumbered host of amateurs and professionals swarmed through the choir gallery, and the music languished. During part of this period the church was pastorless—the

war of the rebellion was on, and eventually the meeting-house was remodeled. All these distractions, coupled with the tinkering of incompetent persons and committees, had a wasting effect, and the musical prestige of this ancient church suffered a relapse.

THE NEW ORGAN.

In 1872, in the enlarged church edifice, a new organ was set up, at a cost of \$2,444. This instrument was built by Steer & Turner, of Westfield, Mass. It contains 24 stops and 919 pipes. In 1873 Uri W. Hart was again employed as organist and leader, this time at a salary of \$380. In 1874-5-6 he was paid \$400 yearly. This was the highest figure ever expended for music. Mr. Hart remained until 1882, though at a reduced compensation in the last years of his term.

Besides the singing masters mentioned, were Hervey Smith, Benjamin Eastman, David Clinton, Joel Ray, Elam Ives, Julius Ives and William Ives. The latter taught at the old tavern, while Julius Ives held forth in a large chamber at Amasa Thorp's. It is said of Josiah Todd's schools, that they were free, and furthermore that he furnished lights and fuel therefor at his own expense.

The date of the introduction of printed notes into the choir gallery is alike uncertain with that of hymn books and musical instruments. The 24th edition of Dr. Watts' Psalms (London, 1763) has twenty-five "Tunes in the Tenor Part" printed from steel plates. This was choral music. There are good reasons for believing these tunes were the first used, though not until about the time of the Revolutionary war.

The first music written in four parts and sung in the Congregational church was compiled by one Asahel Benham, of Wallingford, Conn., in 1798. It bore the title "Social Harmony," and was a volume of sixty pages and about four score tunes. These tunes were printed from engraved plates. Two copies are

extant in the town. This note book was succeeded by "The Choir," a much more pretentious work and published in 1833. This book was used in the Rev. W. J. Boardman's pastorate. In the Rev. Mr. Griggs' day it gave way to "The Boston Academy's Collection." After the latter came "Ancient Harmony," "The Psalter," "The Shawm," "The Dulcimer," "The Jubilee," "Asaph" and a dozen others of lesser importance.

Fragmentary as this article necessarily has been, it would be still more incomplete were no reference made to one, than whom no more devoted musician has been named: Sherlock A. Mansfield. Mr. Mansfield began his labors in 1841 and was untiring in the interests of church music until his death in 1871. He was the last of the noted chorus leaders and by his genial manner and enthusiasm rallied a choir which for years maintained with remarkable steadiness this branch of religious worship. Every "exchange" preacher in the Consociation knew him, and knew too the music would always go right when his sunshiny face was seen in the choir gallery.

The cause of the gradually waning country church choir is clearly traceable to the decay of the "country singing school." The latter old time institution was designed by the fathers to foster and encourage a religious spirit, and as such, it seemed for years to bear the approval of Jehovah. Now all is changed. Worldliness, indifference and "they of its own household" have been its deadliest enemies.

CHAPTER X.

CRIME — JUSTICE'S COURTS — INDENTURES — CASH STORE —
DYKE MEADOWS — EARLY FREEMEN — POLITICS AND
PARTIES — WAR OF 1812 — BRICK MANUFACTURE.

Notwithstanding the watchfulness of Church and State, and the zealous endeavors of the officials connected therewith to protect the interests of morality and religion, there was much lawlessness within our borders, and the moral tone of society at one time was alarmingly low.

This view from the rear, as it were, is gathered from the papers of Deacon Joshua Barnes.

Mr. Barnes was appointed "Justice of the Peace" by the General Assembly in 1802. His predecessors were:

Samuel Bassett,	. . . 1739-1747	Samuel Sackett,	. . . 1757-1777
Samuel Sackett,	. . . 1748-1749	(Undetermined),	1777-1801
Isaiah Tuttle,	. . . 1750-1756	Joshua Barnes,	. . . 1802-1818

It appears from Esq. Barnes' "Court Book," that in his thirteen years' administration he tried 348 separate complaints. The majority of these suits were for the collection of claims and for the payment of notes. Trespass, theft, bastardy, housebreaking, assault, card playing, Sabbath breaking, etc., made up the balance.

Wife beating, keeping lewd women, idleness, vagrancy, were crimes by no means uncommon. Lyman Burke, Jotham Allen and others were convicted in bastardy cases. In 1796 John Moulthrop, Levi Blakeslee, Jacob Thorp, Cooper Andrews, Seba Thorp and Sylvia Jacobs were fined five shillings each for "playing in meeting." The penalty for this misdemeanor was afterwards raised, for Solomon

Blakeslee and Tilly Ralph were compelled to pay \$1.67 each in 1802, and Esther and Betsy Jacobs \$2.07 for the same indulgence in 1812. Also in 1812 Joel Pierpont was arrested for unnecessarily traveling on the Sabbath and fined \$3.09.

In 1813 Darling Dayton, Elam Jacobs, Abraham Doolittle, Levi Brockett and Jared Allen,

“Did at North Haven on the 7th day of February Break the Sabbath by whisperin, lafing and making Disturbance in the time of Public worship on said day, which doings are against the peace and contrary to the statute as made and provided.”

This little escapade cost the young fellows \$2.27 each.

Self-complaints were frequent, as by this means fines were made nominal and the culprits escaped a technical arrest. Pierpont Dayton and Whiting Hull complained of themselves for ploughing on a “Fast Day,” August 20, 1812. Loly Humaston, Bedotha Dayton, Roxana Ives, Aaron Potter and Willis Humaston complained of themselves for disturbing public worship on April 4, 1813, and were fined \$1 each.

Indiscretions of this nature reached high water mark on Fast day, March 27, 1812. On this occasion a party of young men and maidens laid themselves out for a picnic. That they had one the sequel shows. The parties implicated were Wooding Barnes, Hannah Frost, Zera Barnes, Jude Dayton, Clinton Jacobs, Joshua Dayton, Sidney Brockett, Miles Culver and Silas Jacobs. The language of the complaint in one case sets forth the nature of the offence of all.

“NORTH HAVEN, April 16, 1812.

Personally appeared, Wooding Barnes of North Haven, and voluntarily complained of himself that he was guilty of a Breach of the peace, of an Act of this State to enforce the observance of Days of Public fasting and thanksgiving, by going on to Grate Rock, (“Peter’s Rock”) so called, with others on the 27th day of

March last, it being Fast Day, and there recreating himself with others, by rolling down stones."

These gentle youth were mulcted \$2.27 each. But this was not the end of it. Five of them were indicted for "playing cards" on the same occasion, and fined \$4.61 additional. Culver was unable to pay, and was taken to jail.

Also the consumption of liquor at this time is almost beyond belief. To this indulgence probably most of the foregoing evils could be traced. A distillery was in active operation several years at Muddy river, and its product freely sold. Taverns and groceries always kept a supply and in general terms it may be said, "everybody drank."

Reference had been made to one Lyman Burke. This individual was the most notorious "tavern haunter" of his day. He lived where William Hull's house now stands. From an old account book, it is seen that from 1804 to 1810, Burke drank at Jesse Andrews' tavern:

5 quarts cider brandy at 25c per quart.
2 pints wine at 37c per pint.
20 gallons cider at 5c per gallon.
2 quarts gin at 75c per quart.
600 gills rum at 12c per gill.
46 gills French brandy at 6c per gill.
22 "nips" sling at 12c per nip.
4 "bowls" punch at 25c per bowl.
17 gills "bitters" at 6c per gill.

This was "on credit." The drinks for which cash was paid, and the quantity consumed elsewhere at other resorts, seem to entitle Lyman to a first premium. Another hard drinker was William Waterman. In this connection the following is quoted, which carries its own moral. The scene of events was Mansfield's bridge, while repairs were going on.

March, 1818.

* Town of North Haven,		Dr.
To Abbott & Ray,		
March 2.	To $\frac{1}{2}$ gallon brandy,	\$ 40
March 3.	" 5 pints old rum and sugar,	1 20
	" crackers and rum,	19
March 5.	" old rum and sugar,	61
	" " " " " " " " " " " "	35
	" $\frac{1}{2}$ gallon gin,	50
	" 1 pint gin,	12
	" $\frac{1}{2}$ gallon gin,	50
	" $\frac{1}{2}$ pint gin,	06
	" old rum and sugar,	20
	" $\frac{1}{2}$ gallon gin,	50
March 6.	" 1 gallon gin,	1 00
	" old rum and sugar,	31
	" " " " " " " " " " " "	13
		<hr/>
		\$6 07

INDENTURES.

The youth of North Haven a century ago were expected to learn a trade. Boys were frequently "bound out" for a term of years, and "apprentices" were found serving at all branches of business, under all sorts of masters. These apprentices never suffered from too high living or too much idleness. Their store of pocket money rarely troubled them unless for its scarcity. Long hours of work, and laborious at that, scanty food, coarse and insufficient clothing, were commonly all they received.

A sample indenture is here given that the "gilded youth" of 1890 may contrast his condition with his brother of 1790.

"This Indenture Witnesseth.

That Asa Tharp, son of Jacob Tharp, late of North Haven, deceased, of the Town of New Haven, in the State of Conn., with the consent, approbation and concurrence of Titus Tharp, his Guardian, of the said Town, hath put himself, and by these Presents doth virtually put himself Apprentice to Capt. Joshua Barns,

*In 1822 the town paid Joel Ray \$4.31 more for "spirits" at Mansfield's bridge, and in 1823 paid \$1.59 for "spirits and crackers" at Muddy river bridge."

Jr., of said North Haven, to learn the Art of Joiner, and after the manner of an apprentice to serve him, the said Barnes, from the date hereof untill the 14th day of February, which will be in the year of our Lord 1790, during all which time he, the said Apprentice, his said Master shall faithfully serve, his lawful commands obey: He shall not absent himself from his said Master's service without his leave.

And the said master doth covenant and agree with the said guardian, and apprentice, that he will use his best endeavors to teach or cause to be taught and instructed the said apprentice, the art and mystery of a joiner which he now useth in all its branches, and provide for said apprentice sufficient food and physick, washing and lodging both in health and sickness during said term of service. And at or before the end of said term of time, to give and deliver to said apprentice in joiners tools or cloathes, or both, to the value of £12, lawful money. And for the true performance of these agreements the parties jointly bind themselves to each other. In witness whereof we have hereunto set our hands and seals this 19th day of January in the year of our Lord 1786.

[Seals],

TITUS THARP,

ASA THARP,

JOSHUA BARNES.

In 1795 the selectmen of the town bound out an orphan boy for a term of years for the consideration of "meat, drink, washing, lodging and physick, and two suits of clothes, one for common wear and the other suitable for holy days."

THE FARMERS' CASH STORE.

Probably the first syndicate in which the North Haven farmer was ever concerned was organized in 1804. Its headquarters was in New Haven, and its purpose was "to buy and sell and make contracts," or, in other words, it was a joint stock concern for the better disposal of the farmers' products. It had its representatives mostly from New Haven county. Each subscriber to the capital stock was held for a hundred dollars and the membership could not exceed sixty or fall below forty-six.

Wallingford had nine shares, New Haven three shares, Northford eleven shares, Hamden five shares.

Cheshire four shares, Waterbury two shares, East Haven one share and North Haven twelve shares, the latter owned as follows:

Joshua Barnes,	Daniel Pierpont,
Stephen Munson,	Joshua Barnes, Jr.,
Amos Blakeslee,	Samuel Hemingway,
Philemon Blakeslee,	Eli Brockett,
James Heaton,	Enoch Ray,
John Smith,	Thomas Beach.

How long it continued and whether with failure or success is not known.

DYKE MEADOWS.

The great marsh lying on both sides of the Quinnipiac river, from the railroad bridge in North Haven to the village of Fair Haven, a distance of eight miles, covers thousands of acres. Its formation is a matter of the long since past. Geology asserts that of old the Connecticut river rolled its waters along our valley—that a great barrier of rock whereof East Rock is an abutment, stretched eastward to the heights beyond Fair Haven—that an immense lake in consequence covered the North Haven and Wallingford plains—that ages later a mighty convulsion changed the face of nature—that this rock barrier gave way—that the course of “the long river” was turned eastward through the Middlesex valley to the sound.

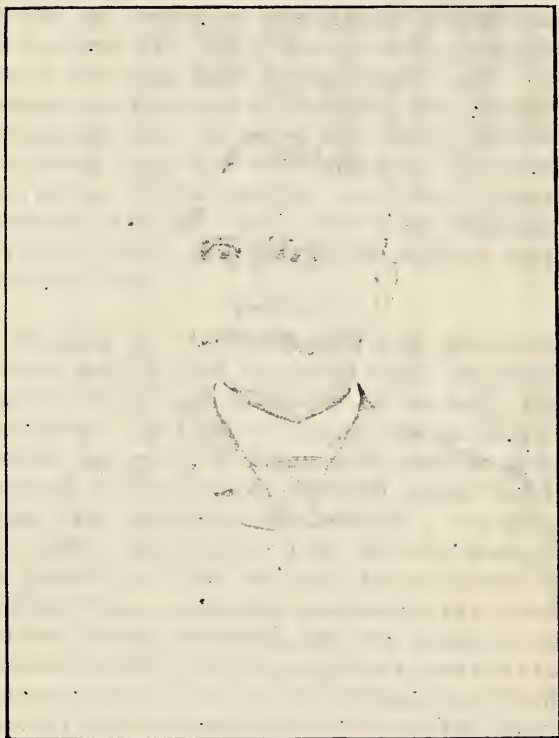
None of the early settlers appear to have been greedy for the possession of this marsh and it remained as “Commons” many years. By and by a portion of its grass product began to have commercial value in market. A hindrance to the gathering of this crop were the frequent tides, but no remedy seems to have been tried until 1759 when a small dyke was constructed on the East river. Ten years later—1769—one was thrown across the meadows near West River.*

* New Haven Proprietors Record.

North Haven men did not move in the matter until 1771. In that year they put themselves on record, to wit:

"Upon the memorial of James Pierpont and others, proprietors of a piece or parcel of meadow or marshy land lying east of the road leading from Wallingford to New Haven in the town of New Haven in the East Meadow so called, which is overflowed by salt water, and that with drains and dikes could be rendered profitable to the owners, etc., etc." [Here follows the course of the proposed dyke touching the meadows of Enos Bassett, Moses Gilbert, Caleb Ball, James Pierpont, Aaron Gilbert, John Munson, Daniel Todd, "Turner's Creek" "Atwater's Point."] At the same session Richard Brockett and David Jacobs (Muddy river men) petitioned for a dyke enclosing about eighty acres at "Dirty Point," touching the meadows of Stephen Brockett, Joshua Barnes, Isaac Stiles, Joel Bradley, Eliphalet Pardee, Ebenezer Brockett, Hezekiah Todd, Theophilus Eaton and Stephen Todd.

By far the most extensive of these schemes of dyking originated in the year 1802. At that time North Haven and Hamden petitioned the General Assembly for an immense barrier beginning at the house of Benjamin Brockett (now Lucius Brockett) on the east shore, and extending across the meadows and river to the Hamden side. The memorial recites that the former small dykes had proved ineffectual, and that a barrier of the magnitude contemplated "would divide the fresh from the salt meadow and be of great advantage." By this means they would enclose some 1,500 acres. This dyke was constructed at great expense. Not only the main line had to be built, but the banks on either side of the East river required raising and strengthening; sluices had to be constructed and several rough problems in engineering settled. There is reason to believe that it did not



Theophilus Eaton.

accomplish all that its projectors claimed, from the fact that shortly after its erection a number of smaller dyke companies were formed, some of them enclosing tracts within the very area just mentioned. Of these companies not one has existence to-day except in name. No meeting has been held in years and the old works are demolished. Of one tract of one hundred fifty acres, about sixty are mowed at present, the remainder being under water. Eaton Brothers cut thirty stacks annually here, but as they harvest this crop twice in the season, they secure good stock hay. Other proprietors, who mow but once, get an inferior article. Mr. Jesse O. Eaton of Montowese, the last clerk of the "The Mocking Hill Dyke Co.," has its original charter with the names of the proprietors.

FREEMEN.

Previous to the incorporation of the town the freemen went to New Haven to vote. No one could attain to this franchise lightly in the early days of the colony.* In 1658, to acquire the privilege of a freeman, one must be twenty-one years of age, "be possessed of £30 proper personal estate, and be of honest and peaceable conversation."† In 1675 the same moral qualifications held, but the money basis was lowered to £20. In 1689 the selectmen were required to issue a certificate setting forth the orderly qualities of the candidate, and the property clause was reduced to forty shillings. In 1702 town clerks were required to keep a "roll of the freemen" and read the same at the town meetings, to which every man must answer. Absentees were fined two shillings unless excused for cause.

In 1729 the candidate was required to present himself in open town meeting, and if found duly qualified

* Church membership was made a requisite by New Haven colony previous to 1665.

† Colonial Records.

be sworn in a public manner. A few names among many are here cited, showing when some of our earlier citizens came to this privilege :

Simon Tuttle, September 3, 1759.
 Ezra Stiles, September 3, 1751.
 Joseph Pierpont, September 3, 1754.
 Ephaim Humaston, April 12, 1756.
 Jacob Brockett, April 11, 1757.
 Thomas Ray, April 9, 1759.
 Samuel Pierpont, April 9, 1769.
 Jotham Blakeslee, April 13, 1761.
 Jonathan Dayton, April 13, 1761.
 Ebenezer Blakeslee, April 13, 1761.
 Isaac Stiles, April 13, 1761.
 Lawrence Clinton, April 13, 1761.
 Joshua Barnes, April 13, 1761.
 Seth Heaton, April 7, 1760.
 Moses Thorp, September 20, 1768.

Judged by political terms, the town was democratic in ratio of about three to one.

At the incorporation, the freemen went to the meeting-house on the green to vote. The ballot box was placed on the communion table. There was no "check list" kept, and "repeating" had not been heard of.

That readers may gain a little idea of the political strength of the town early in this century we copy from an old memorandum (author unknown) the following:

April, 1804—Federalists, 25 votes; Democrats, 73.
 April, 1805—Federalists, 38 votes; Democrats, 93.
 April, 1806—Federalists, 36 votes; Democrats, 111.
 April, 1807—Federalists, 34 votes; Democrats, 99.
 April, 1808—Federalists, 43 votes; Democrats, 113.
 April, 1809—Federalists, 45 votes; Democrats, 85.
 April, 1810—Federalists, 37 votes; Democrats, 91.
 April, 1811—Federalists, 44 votes; Democrats, 72.
 April, 1812—Federalists, 20 votes; Democrats, 89.

In 1824 the friends of Andrew Jackson pushed him for the presidency. Samuel Culver always mentioned with pride that he was the only man in North

Haven who voted for him that year. Jackson was defeated, but in 1828 came before the country again, and this time with such popularity as few candidates know. Culver was the local hero of the hour, and the Democratic party here, led by him, cast its vote solid for "Old Hickory."

A scrap of paper found among the possessions of Daniel Pierpont, Esq., is worthy of mention because of the hint it gives concerning the relations which existed in his day between politics and church creeds. It is an extract from a letter to his daughter in 1833.

"— You requested me to write after our Election. I am unable to inform you much about No. Haven politics. I believe they are founded on everything but 'Mason' and 'Anti-Mason.' The vote for representative was 183 for Hubbard Barnes (democrat), 27 for Eleazer Warner and 26 for Amasa Thorp. Warner is a first rate Cold Water Presbyterian—Thorp is a favorite of the old Republican party; his votes probably were the production of Sectarian zeal, as their complaint and as the truth is, they have had a Representative belonging to that Society but one session in 12 years."

Hence it appears that the First Society, though stronger numerically than the Second Society, was really a minority in political matters. The term "old republican" applied to Mr. Thorp, must not be taken in the modern sense but as belonging to the democratic party previous to its adoption of the latter title. "Sectarian zeal," (to use Pierpont's words) did elect Thorp two years later to the General Assembly 1835-6.

As a rule our representatives from 1786 to 1854, were democrats. In the latter year the political sentiment of the town changed on the question of slavery. A large number of young men attained their majority about this time, and the Republican party came into power. Since then but four persons have been elected to the legislature from the former once dominant organization.

Prohibition, as a political factor, was made public here in 1872. Its chief promotor was Frederic C. Bradley. He may be called the father of the party in this community. George W. Jones was also an ardent supporter of the cause in his day. Other gentlemen of more or less influence have identified themselves with it from time to time, but not in sufficient numbers yet to affect legislation.

Occasionally can be found an elderly citizen who deplores the present indifference to politics as contrasted with forty years ago. He scoffs at the rising generations as weaklings in political belief and support. He points with emphasis to the pristine days of Harry Bradley, Erus Bishop, Sewell Gardiner, Hervey Dayton, Isaac Hinman, Elizur Tuttle, warriors of the first magnitude, and whose political instincts sought a fight at every opportunity.

THE WAR OF 1812.

Could the burned volume of the Town Journal be restored we should find recorded therein the action of this community as the war of 1812 came on.

It is unlikely that at first much uneasiness was felt. Dr. Trumbull with all his previous war experience makes little or no mention of it. There is great dearth of "official record" concerning it.

The community experienced its first real alarm in September, 1813, when a small squadron of British vessels appeared at the east end of Long Island sound. It was expected they would destroy the coast villages and ravage the interior. Instead, they passed harmlessly along toward New York. At this time the Fourth Connecticut militia was garrisoning Fort Hale.

Another alarm came in the spring of 1814, to which at least two North Haven men responded. The third and final call came in September of the same year, and it was to meet this that the community was aroused.

The following is the muster roll of those who served, so far as known :

Eneas Blakeslee, enlisted 1812.

Jesse Cooper, served two days in June and 13 days in September, 1814.

John Todd, served 3 days in June and 13 days in September, 1814.

John Bassett, served 30 days September and October, 1814.

Timothy Bassett, served 13 days September, 1814.

Levi Brockett, served September 8 to September 21, 1814.

Samuel Cooper, served September 8 to September 21, 1814.

Joshua Dayton, served September 8 to September 21, 1814.

Thomas Eaton, served September 8 to September 21, 1814.

Leverett Frost, served September 8 to September 21, 1814.

John Goodsell, served September 8 to September 21, 1814.

Richard Mansfield, served September 8 to September 21, 1814.

Alfred Pierpont, served September 8 to September 21, 1814.

James Pierpont, served September 8 to September 21, 1814.

Joel Pierpont, served September 8 to September 21, 1814.

Isaac Stiles, served September 8 to September 21, 1814.

Augustus Munson, served September 8 to September 21, 1814.

John Beach, —.

Ziba Shepard, —.

Enoch Ray, —.

Part of these men served in a light battery which patrolled a portion of the time the west shore below New Haven. They were finally quartered in Fort Wooster on Beacon Hill while this defence was building. John Bassett was chief gunner of this artillery company and the writer has frequently heard him say he fired the first cannon from this breastwork (not at the enemy, but for practice). It was at the construction of this fort that Dr. Trumbull and his one hundred North Haven men assisted.

Unlike the war of the Revolution or of the Rebellion, the service of these men was not voluntary. They were members of the state militia and were drafted. The privilege of procuring substitutes was allowed. Elijah Hull was the only person who availed himself of this permission. It was not thought the

campaign would be lengthy or dangerous, and so in most cases the men drawn shouldered their muskets and reported in person.

An anecdote concerning John Beach, more familiarly known in his latter days as "Major," will not be out of place here. Beach was a captain in the militia and received orders to march with his company to the relief of New London. He camped the first night near Guilford. After supper the men gathered around the camp fire and produced a pack of cards for diversion. Captain Beach was solicited to take a hand at a game of "old sledge," and as a courtesy the cards were handed him for the first deal. The sturdy old warrior and puritan, very much more familiar with his Bible than these paste boards, took the latter much as he would a rattlesnake, and opening the live coals of the fire with his sword dropped them in. It was noticed he did not sheathe his weapon. Not a word was said, neither was "high-low-jack" played in the camp that night or thereafter while Beach had command.

With the possible exception of the latter soldier, it is not probable any of the North Haven men ever saw the enemy. Their service was very light, yet many of them secured pensions toward their latter days. The last survivor was Levi Brockett, who died in 1884.

BRICK MANUFACTURES.

Foremost among the industries of the town must be placed the manufacture of brick. From its first settlement there has hardly been a time when this branch of labor has not been carried on. One cannot fix the exact year when bricks were first made in New Haven colony. Atwater, in a list of "house holders," 1641-3, mentions "a brickmaker." At "East Farms" (now Cedar Hill), we know Governor Theophilus Eaton had a brickyard, for at his death—1658—"his farm by the brick kilns" was transferred to Thomas

Yale. The Yale possessions (except in the case of Nathaniel) covered large areas between Cedar Hill and the present southern boundary line between Hamden and North Haven. It is probable that the ancient yards lay within New Haven limits.

But few brick were brought into the parish for some years after its settlement. The earliest chimneys, if not of logs and clay, were constructed of stone. Later, chimney tops were laid of brick, but not generally till after 1700, and it was a hundred years later when this material began to be used in the underpinning of houses.

There are some indications that the first brick used in the parish adorned the top of the chimney of the Wetmore parsonage in 1718. The dimensions of those preserved out of this old structure furnish the evidence.

Concerning pioneer brick making in this parish, the honor belongs to Nathaniel Thorp, Jr. This young man was the son of Nathaniel Thorp, the settler, and was born 1695. He died 1725 and was buried in the old cemetery. In the inventory of his estate mention is made of "House and Lands and ye bricks and bords." He had no children, for his property was divided among his brothers and sisters. Moses, his brother, secured "the brickyard" and at the latter's death it was set to his son, Abel Thorp, who sold it to Jesse Andrews in 1810.

To manufacture brick did not require a large capital or an extensive plant in those days. A bed of clay, a bit of ground, a pit, a few cords of wood, and a few hundred feet of boards made up the fixtures of a brick yard. Two or three men and a boy comprised the working force and the hours of labor were determined more by chance than method. This was in the beginning of things. There was little demand for the manufactured article, and this in part was supplied by imported stock brought from England as ballast in that day.



Eng. by F. G. Kernan, N.Y.

J. Hayden Todd

Later on, in 1750 or thereabout, brick dwellings began to be constructed. Stone was discarded for the new material in the construction of chimneys. The first brick house in the parish was built in the Fifth district in 1759. This was located on the plains, "Wallingford plains" as they were sometimes termed. The brick for this dwelling were made in a now long abandoned yard directly on the line of the Consolidated railroad and northwest of the residence occupied some time since by Captain W. R. Marihugh. The clay came from an adjacent bank. Sand was exceeding plentiful, as a visit to that locality demonstrates, but the ancient brick show very little traces of it. They are nearly pure clay, holding their color perfectly, and are as hard as flint.

This building is in fair preservation. Its quaint "gambrel roof" with four chimneys and conspicuous position has earned for it a wide reputation as a landmark between New York and Boston. It is equivalent to 4 stories in height, and on its southern gable appears, laid in black brick and visible many rods, the initials of the builder and date of erection:

I. B.

1759.

This venerable pile is not without its romance. During the war of the revolution it was a noted stopping place and headquarters of the patriots. It has been the property of Dennis Thorpe for over fifty years, and in it the writer is proud to have been born.

One Seeley built a yard early at Muddy River, but after a few years, removed his works to near Sackett's Point. At his death he was succeeded by his son-in-law, Josiah Thomas, who improved on the methods of manufacture and achieved considerable success. The latter in turn was succeeded by his son-in-law, Zophar Jacobs. About this time, also, yards began to be planted near the present works of Brockett & Todd.

Another early brickmaker was Samuel Pierpont, in 1774. His farm was that now owned by Samuel Bailey and his yard was directly north of his house or near the site now covered by the large barns of F. Hayden Todd. He was succeeded by his son, Ebenezer Pierpont, in 1801. The latter sold the plant to Orrin Todd, who worked it a few years. It was on this yard that the brick used in the construction of the Fourth district school house in 1841, were made, by Willis and Philemon Hull. In 1774 the price of brick was \$5 per thousand.

Between the years 1770 and 1780 one Seth Blakeslee had a yard east of the present Hartford and New Haven turnpike and north of the road leading past Deacon Whitney Elliott's residence. One of the most ancient sites lies in a ravine in that interesting locality known as "Misery." The waters of "Bogmine brook" cover it. Alfred Ives, John H. Mansfield and Eleazer Warner were early makers on the west side of the Quinnipiac river. A covered yard was opposite the house of Jefferson Clough. John Gill had a yard near the Goodyear place. Hervey Dayton and others on the road to "Newman's Point." Erus Bishop, Loyal Moulthrop and James Heaton at "Misery"—Horace Stiles and Henry M. Blakeslee, east of Rowe S. Bradley's residence—Daniel Barnes, Willis B. Hemingway, Samuel Culver and others, each yards at Muddy river.

About the year 1800 there began a veritable boom in this industry. It was discovered that vast deposits of clay underlaid all the surface along the valley of the Quinnipiac river, and brickyards sprang up like mushrooms. Enoch Barnes, Joshua Thorpe, Caleb Humiston, Jesse Andrews, Solomon Bradley, Titus Bradley, David Bradley, Jared Bradley and others became more or less engaged in the business. It was, however, more a side issue with them than a legitimate means of support. Their farms demanded more attention, and they made bricks at odd moments.

The first of the kind made were known as "water brick." These were all large size. The clay was taken from the bank to a "pit" specially constructed for the purpose, about twelve feet in diameter and two feet in depth. Here it was thoroughly drenched with water and allowed to soak over night, and then trodden by oxen until the desired consistency was reached. At first only one pair of oxen was used, but later the pit was enlarged and two pairs put in. This tempering of the clay was a slow and laborious process both for the cattle and the "boy" who drove them.

When thoroughly mixed the clay was shoveled upon a table at which stood the "striker" with his molds. These were simply open frames of the required dimensions, and at first were constructed for four bricks. They were kept in a water bath. In using, a frame was laid flat on the table, filled with clay by the striker, and deftly turned on its edge. In this position it was carried to the "drying ground" and its contents deposited. This drying yard was frequently no more than a grass plot, for on nearly all specimens examined are found impressions of leaves, twigs, grass, etc., which flourished a hundred years ago. Such rude handling could give no form or comeliness to the finished product; it appeared more or less distorted and misshapen.

The first real advance in brick making was made when a bottom was placed upon the molds. This improvement gave a much more shapely article.

As the manufacture went on some genius discovered (by accident, probably), that fine, dry sand would "flush" the mold better than water, besides giving a firmer face to the brick. Next came reduced dimensions, and then followed a mold with six compartments instead of four. The next most important move was directed to the yard. This was changed to a smooth, beaten plat, graded to drain the surface and kept clean from all debris. Then came the intro-

duction of the upright wooden tub, within which was turned a spindle thickly set with long, flat knives to pulverize the clay. This spindle was fastened to a long, uncouth "sweep." The cattle were transferred from the pit to this sweep, and a second great step was made.

Thus what was known as the first "pug-mill" or "brick machine" was set in operation. The movements of cattle were found too slow, and horses were substituted on this grinding machine. The tempered clay was forced out of an orifice near the bottom of the machine upon a table directly in front of the "striker." Grasping such a quantity as he judged would fill one compartment in the mold placed ready "sanded" before him, he dextrously threw it with force sufficient to fill the space; when the mold was full the contents were quickly smoothed down by an implement for the purpose, and it was ready for the "carrier." The striker and the carrier constituted a "gang;" but two molds were used, one being filled while the other was borne away.

Now it can be seen how the striker would naturally come to be an important personage on a brick-yard. On his strength, endurance, expertness, depended in a large measure the success of the proprietor, for, first of all, the brick must be molded. Hence arose those great rivalries which existed under the old hand-striking system, the traditions of which yet linger in the air around North Haven. In his day Jacob Thorpe was the champion of all brick strikers. From five to six thousand bricks was considered a fair day's work for one man in 1830-1850; but on one occasion, "between sun and sun," as the saying went, Mr. Thorpe "struck" 13,518 bricks, and Willis Thorpe "carried them off." That was considered an overwhelming day's work. Its nearest approach was made by Horace Stiles, who made

11,300. Amasa Thorpe was also considered an expert, but never molded over 10,000 in any one day.

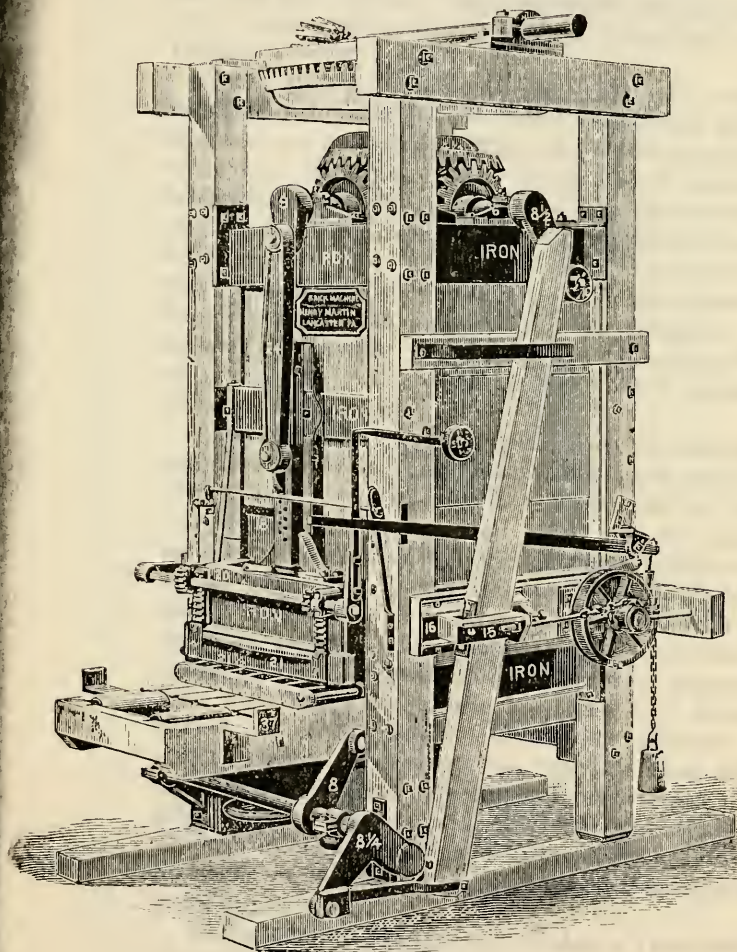
With the introduction of an iron front and a system of levers to the upright machine just mentioned, "hand striking" passed away. The molds emerged filled from the machine as rapidly as one could manage it. The gang of carriers was increased from four to five, and the days of rapid brick-making had commenced. It is believed Loyal Moulthrop was the first to set up one of these machines. It was regarded with suspicion at the outset, but later came into universal use.

The next great move was the introduction of steam power and the construction of the complicated brick presses of to-day. From five thousand, a day's work fifty years since, the present yards turn out from seventy-five to one hundred thousand daily, and every brick of mathematical exactness. From a few hundreds spread on the grass to dry in 1790, the quantity has grown to almost a million exposed to sun and air at once by the "Pallet system." From a hundred thousand, which constituted a season's work on a single yard half a century ago, the output has swollen to fifteen millions as an annual make of one concern to-day.

The earliest kilns held from twenty to seventy-five thousand bricks. Rarely did a proprietor dare to make a hundred thousand. Even with this small quantity, men were from three to five years in disposing of it, so slow were the sales.

Before 1843 all "green brick" were carried off the yard to the kiln by hand. Twelve were considered a load for a man. Tucking ten of these carefully under one arm, and with two in the other hand, he trudged back and forth carrying them under cover. On rainy days, and sometimes nights, he "set" them in the kiln. Wheelbarrows were not introduced into the town until 1843. William Devine

was the first owner. He had two made for his yard, but like every other labor saving device, these barrows were looked upon with suspicion. Orrin Warner more than once was heard to say "he could mold



BRICK MACHINE.

more brick in a day than could the Hall machine," and Colonel Eleazer Warner just as stoutly declared he could carry more bricks in his arms off the yard, and easier, than one could wheel in a barrow. It is not said that either of these irascible old gentlemen ever made a test of their claims except with their tongues.

The "season" closed in the early fall; October was the usual month. The entire summer's product was set in a single kiln. Then came "burning time." This was a hilarious event. It was looked forward to with great interest by certain of the community as an occasion when rum, if ever, was needed to successfully do the job. Everybody then connected with the kiln was happy but the owner; he was commonly overwhelmed with anxiety lest his volunteer help become so utterly intoxicated as to endanger his entire season's work by neglect. Such instances were not infrequent.

"Boss burners" were in great demand, and as the supply was limited there was much rivalry and back-biting over their possession. When one of these "professionals" was secured there was no positive assurance that success would attend his efforts. A "good burn" fifty years ago, and even later, was a rarity. It seems to have been more the result of luck than calculation. No attention was paid to the elements of clays. Chemical agencies were unknown. Fire was simply set to the kiln, and held for such period as each "boss" considered sufficient. If chance gave a good result the "burner" was looked up to as a wonderful man; on the other hand if the kiln proved "soft" or "swelled" he was almost as wonderful, for he could argue to a hair's breath that no other human being could have gotten anything at all out of it.

Nowadays the foreman who makes a "poor burn" receives his death warrant. Too much is involved in

the necessary seven or eight days' firing of kilns containing from half a million to frequently a million of bricks, to leave anything to luck. Everything is most carefully studied, every move most cautiously made, liquor is prohibited and none but experienced assistants allowed. As a consequence little uneasiness is felt concerning results, and the quality of kilns may be often predicted while they are white with heat.

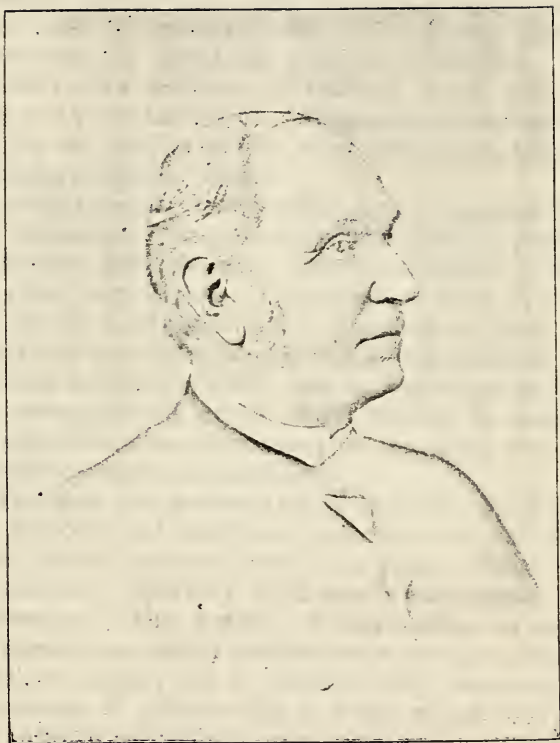
The next advance was in the development of a complete automatic machine, such as can be seen at present on modern yards. Into this the raw materials, water, clay and coal, are fed in suitable proportions and from which emerges the steady delivery of three thousand to four thousand finely-shaped bricks per hour. Each mold, as it is forced from the press, is seized and "dumped" upon a short, narrow board called a pallet. These pallets with their contents are placed upon double-decked trucks, wheeled to their places and placed in immense racks to dry. Here they remain for several days until sufficiently hard to "set." At this stage the sun-dried bricks have attained considerable cohesiveness; they may be handled roughly and will resist great pressure. They are then removed from the pallets and wheeled to the kiln sheds.

The old-fashioned kilns were pigmies in comparison with those of modern make. Formerly it was not customary to build them over twenty-one or twenty-two bricks in height (height being determined by the width of a brick, as all are set on their edges). This did not place the top of the kiln much over eight feet from the ground. In the day of the Hon. Ezra Stiles, an "arch" rarely held over nine thousand bricks. He vividly recalls one occasion on which he "set" two and a half arches in one day, receiving two dollars and a half as his wages.

A few years later the height of the kilns began to be increased, though with misgivings that the fire would never work its way through to the top. Experience proved the contrary, and they have steadily been mounting up until it is thought about the limit in fifty has been reached, not but that the fire could be carried higher, but the enormous weight on the bottom courses begins to be felt. Unless the bricks are very dry there comes a tendency to crush and break. This is not strange when one reflects that a sun-dried brick weighs not far from six pounds, so that when fifty are laid upon each other a pressure of three hundred pounds is found at the bottom. By a system of "breaking joints" in laying them, this pressure is evenly distributed, though considerable waste occurs.

There can be no comparison between the plants of 1790 to 1890. The former were so diminutive, the latter so extended, one can hardly believe the two were designed for the same end. Within the town limits the works of I. L. Stiles & Son are entitled to first place. They have been established more than a quarter of a century.

Here is an extensive yard equipped in all respects with such appliances as have been found to stand the test of actual service. Only building and sewer brick are manufactured. Upon yard No. 1, near the depot, the main shed is five hundred feet in length by seventy in breadth, with a capacity of four millions at once, but as brick in all stages of construction are constantly passing through it, it is calculated it is filled and emptied at least three times in a year. The drying yard contains 125,000 square feet entirely covered with "racks." These racks or frames are built in rows and are accessible from both sides. They contain 3,000 "chambers;" each chamber holds thirty-three pallets, and each pallet holds six bricks. Every tier of racks is independent of the others, and



Isaac L. Stiles.

has a separate roof as protection from the storms. Under these roofs hundreds of birds find shelter in the winter months.

The motive power is supplied by steam. Five first-class presses, a score of horses and a hundred "hands," more or less, make up the personnel of the plant when in working order. The season usually commences in April and ends in November. The laborers are a sandwich of Italians, Poles, Hungarians and a few Canadians. Wages are graded according to the quality of the work performed, ranging from \$35 to \$50 per month.

Aside from this force is that of the teamsters who are engaged in the delivery of the finished product with some forty horses. This department is kept busy the year through. Thousands of cords of wood are drawn, in addition to the shipments of brick. A side track the entire length of the kilns enables the railroad company to place cars, on which the bulk of the manufactured article finds its way to market. No middlemen are concerned in the sales, nor are any brick placed on commission.

This firm also possess two other yards, one of half the capacity just mentioned and the other an "open yard," where "pressed brick" are made. These latter compare favorably with the "Philadelphias" or "Trentons." The method of manufacture is much the same as for pallet bricks except that the dimensions are larger, and a peculiar sand containing a percentage of yellow ochre is freely mixed with the clay. When partially dry the bricks are run through a second press, under great pressure, and brought to the required size, besides giving a smooth, even surface and sharply defined edges. Each brick is handled separately, with extreme care, and when burned shows a dark cherry-red color. They are in constant demand for both inside and external finish, and for ornamental purposes. Whereas at one time

there were a dozen or more yards in operation in the town, the manufacture now rests with three concerns, I. L. Stiles & Son, Brockett & Todd and Thomas Cody. Experience has shown that small yards are not a success, and that as much study and science must be brought into play to secure the best results as in any other line of manufacturing.

CHAPTER XI.

MEDICAL HISTORY—DRS. MUNSON—FOOTE—MOODY—LORD
—STILLMAN—GOODYEAR—PIERPONT PARK—THE SEPA-
RATE CHURCH—THE UNION BAPTIST SOCIETY.

Prior to 1760 but little is known of the medical history of the parish. In that year Dr. Walter Munson came here and is the first known practitioner. In 1790 he was the regularly established physician of the town. In the latter year, a rival entered his field, in the person of Dr. Joseph Foot, born in Northford, Conn., 1770.

Dr. Foot was hopeful and enthusiastic, and his devotion to his calling, gave him in a brief time a place among the North Haven people. Dr. Munson abandoned the field in a few years and his successor thus became fully installed as the "town physician." He purchased of the widow of the tory Lemuel Bradley, the corner, now known as the Cowles property, and in 1794 began the erection of the present dwelling.

Having made a home ready, he married Mary Bassett of Hamden, February 16, 1797. Miss Bassett was the only child of a wealthy farmer, whose domain is said to have extended from Quinnipiac river on the east to Mill river on the west.

Dr. Griggs says of her: "She came to do her husband good; she was a prudent woman from the Lord; she was not content to promote his temporal interests; she endeavored to win him to Christ by her own consistent piety."

These counsels, it is recorded, he did not always heed. It was not until her death, after only four years of married life, in which two children, Mary

and Jared, were born, that he realized her value. Her loss proved in a measure his salvation. He became thoughtful, attentive to his Bible, and a participant in many religious duties.

His second wife was Eunice Foote of Northford Conn., second cousin to him and likewise a descendant of Nathaniel Foote. Her he married January 26, 1803. Four children were born of this union:

Emily, March 13, 1804.

Lavinia, September 16, 1806.

Eunice, July 1, 1809.

William, November 6, 1811.

Of these Eunice married the Rev. Orson Cowles and is the sole survivor of her father's family.

As a physician his skill early won for him the confidence of the public. He was highly esteemed by his medical brethren. His specialty was the treatment of febrile diseases.

At his advent here, his sole possessions were a horse and a watch. He accumulated a goodly property by his industry. His circuit was not confined to North Haven, for he frequently visited Durham, Wallingford, Cheshire, North Branford, "Dragon," Hamden, and had he so chosen, could have farther widened his area of practice. His charges were moderate, from twenty-five cents to half a dollar being the usual fee for a professional call, except in cases at long distance. The main stock remedies he always carried, esteeming it a hardship to compel his patrons to ride to New Haven for medicines which he could easily carry in his "saddle-bags" or tin box. He died April 24, 1836, aged 66 years, and was buried in the old cemetery. An imposing red granite obelisk marks his resting place, on the south face of which is written :

• AN EMINENT CHRISTIAN PHYSICIAN.

Dr. Foote's successor was Dr. Anson Moody, of the town of Ware, Mass. Shortly after the former's

death a public meeting was held, and a pressing invitation extended to Dr. Moody to visit North Haven, and, if agreeable, establish himself here. It was guaranteed that a practice of a thousand dollars a year could be secured, and the Rev. Mr. Griggs and others pledged themselves to make up any deficiency under that sum, other things being equal. Dr. Moody came at once. He remained until 1848, removing then to New Haven, where he died.

DR. AUSTIN LORD.

Dr. Austin Lord was born in Marlborough, Conn. He was graduated at Yale College (medical department) in 1844, and commenced the practice of medicine in his native place. There he remained until 1849. During this time he became acquainted with the noted temperance lecturer, Dr. Charles Jewett, and was himself a speaker of considerable repute. Dr. Jewett was expecting to locate in North Haven, but circumstances compelled him to abandon the project. He turned at once to his friend Lord, insisting there was a good opening for him in this locality. The young doctor came, looked the field over, and decided to remove hither. This he did April 9, 1849. He found Dr. Chauncey B. Foote, a relative of Dr. Joseph Foote, here with a limited constituency, but had no difficulty in at once entering upon a good practice. His present residence was erected in 1851. The fine elms in front show what a bower of beauty the village streets might be to-day had the property owners of forty years ago followed his example.

Dr. Lord secured a wide range of patronage. Himself and wife united by letter with the Congregational Church in 1853. In addition to his knowledge of medicine, he possessed fine musical taste, and his advice and assistance was freely sought and given, particularly in the line of sacred music. He still retains a portion of his practice, in spite of advancing years.

DR. ROSWELL F. STILLMAN.

Dr. R. F. Stillman was born in the State of New York in 1815. After his graduation as an M. D. he married Rebecca, daughter of Colonel Eleazer Warner, of this town, and returned to his native place. In a short time, at the solicitation of his father-in-law, he transferred his practice to North Haven. He arrived here in 1851, and entered the field as a rival of Dr. Lord, above mentioned. In politics he was a Democrat, serving upon the board of selectmen in 1861-2. He secured a good reputation as a practitioner, and died in 1879.

DR. R. B. GOODYEAR.

Robert Beardsley Goodyear, the fourth of seven sons of Bela Goodyear, was born in North Haven in 1835. His early education was obtained for the most part in the public schools. Later he became a successful teacher in this and other towns. In the fall of 1862 he enlisted in the Twenty-seventh Connecticut volunteers (see future account of service) and served his term. After some preparatory study he entered the medical school of Yale college in 1864, graduating in 1868. While engaged in this course of study he received in 1865 the appointment of "resident physician" in the Connecticut State Hospital at New Haven. In 1866 was made assistant physician to the Hartford Hospital. In 1867 was appointed to supply a vacancy as assistant physician to the late Dr. John S. Butler, superintendent of the retreat for the Insane at Hartford. Having finished his studies he determined to disprove the oft-repeated statement that "a prophet hath honor save in his own country" by locating in his native place in 1868. He is at present the leading physician of the town, with a wide patronage and an increasing reputation.

There have been in the history of the town other physicians than these cited, but their labors were



R. B. Goodyear, M.D.

temporary and call for no extended mention. Among them were Dr. Chapman and Dr. Hill.

In connection also with this medical history should be mentioned the name of Dr. Edward O. Cowles, son of Rev. Orson Cowles and grandson of Dr. Joseph Foot, before mentioned, and Dr. Gustavus W. Eliot, son of Dea. Whitney Elliott, and now a leading practitioner in New Haven.

PIERPONT PARK.

In 1880 a few residents living in the centre of the village resolved to appeal to the First Ecclesiastical Society for liberty to "improve the Green." A special meeting of the Society was petitioned for and held December 20, 1880, at which time a committee was chosen (afterwards known as "The Pierpont Park Commission"), consisting of Deacon Whitney Elliott, Sheldon B. Thorpe, Cullen B. Foote, Edward L. Linsley and John F. Barnes. This commission was to be permitted to begin work, grading, fencing and improving the public green, when the sum of \$500 or more had been raised or pledged to the satisfaction of the Society's Committee."

The commission organized December 23, with Whitney Elliott as president and S. B. Thorpe as secretary and treasurer. Elliott resigned two days later, and Charles B. Smith was chosen as his successor. A reorganization of the commission followed, with S. B. Thorpe president, E. L. Linsley secretary and C. B. Foote treasurer. An appeal for funds was made, and within sixty days a little more than \$700 was secured in cash and pledges. By April 1, \$730 had been raised. Donald G. Mitchell was employed to examine the tract and report a plan for its improvement. He prepared a careful diagram of the grounds, which, if adhered to, would give the village a country park second to none. Among other features, it provided for the removal of the old cemetery,

the uprooting of most of the unsightly evergreens, and the planting of deciduous trees and shrubs in advantageous locations. This plan was so revolutionary in its sweep, particularly in the removal of the cemetery, that it prejudiced some of the more conservative people against the enterprise.

The first business was to turn highway travel from its surface. Consultation was had with the town authorities, who gave a rather unwilling pledge that if a suitable road was constructed around it, without expense to the town, they would graciously accept the same, but would lend no aid. Believing the verdict of time would sustain them, and not to be balked at the outset, the Commission built the road, in the face of threats, which was accepted by the town, October 3, 1881.

Work then commenced. Clay, soil, seeds, fertilizers, were plentifully applied. Barren spots were covered, elms were planted, weeds uprooted, and the entire surface made to undergo a change.

From the very outset the commission failed to receive that support from the public to which they were entitled. The disputed claim to the real estate operated to defeat their plans. The First Ecclesiastical Society refused to surrender whatever right it might have in the property. The Second Society refused to contribute to the movement so long as the title was thus clouded, and it was well understood that the town would not touch the property as a gift if it was offered to it.

This three-fold complication made the duties of the commission anything but a pleasure. Occasionally a member would resign, but his place was speedily filled and its morale sustained.

The time soon came, however, when this lack of co-operation and unity began to tell. Subscriptions of money and donations of labor ceased. With such limited means as the Commission possesses it endeav-

ors to keep in order the grounds. An attempt in 1888 to make the old cemetery accessible in every part by the removal of several trees, the pruning of others to an unusual height and the general removal of briars and weeds, was regarded as such a desecration by the Society who had neglected it a hundred seventy-four years that they clamored furiously for the removal of the commissioners and only failed in the attempt by a single vote.

Herewith is submitted the financial report of the commission :

RECEIPTS.

Hon. Hobart B. Bigelow	\$100 00
Hon. Henry D. Smith	100 00
Hon. S. Leverius Bradley	100 00
E. Henry Barnes	\$100 00
From other sources	378 04

\$778 04

EXPENDITURES.

To Lawrence Bruce	\$218 35
" S. F. Linsley	140 90
" Expense of fencing	150 00
" Donald G. Mitchell	50 00
" Trees and planting same	43 50
" Sundry bills	172 64
" Cash on hand	2 65

\$778 04

The present members of the commission are : the Rev. W. T. Reynolds, president ; Sheldon B. Thorpe, secretary ; Charles B. Smith, treasurer ; Solomon F. Linsley.

THE SEPARATE CHURCH.

A little before 1759 that religious denomination known as "Separates" began to hold meetings at the house of Benjamin Beach at Muddy river. There was but a handful of them but they arrayed themselves with so much bitterness against the "standing church" at North Haven as to cause considerable annoyance. Eventually they united with the Wal-

lingford people of the same belief and builded a church on the plains in the lower part of that town. This was in 1770. Internal dissensions smote them there after a few years and the organization was broken up in 1789. The North Haven members then formed a body of their own with headquarters again at Muddy river. Here they refused to pay "church rates" to support Dr. Trumbull and as a result their property was seized in some instances. This course had the effect to disorganize and scatter them. Many embraced the Baptist belief, indeed it may not be wide of the fact to say that the Baptist Society of North Haven owes its germ to the people of this belief.

THE BAPTIST SOCIETY.*

As an organization, the Baptist Society dates its existence from June 12, 1811. Some who came with the New Haven colony in the early days were tinctured with what was called "Baptist Heresy," Mrs. Eaton, wife of the first governor, being a notable instance. Others of lesser note appeared from time to time, holding views of liberty and gospel ordinances peculiar to the Baptists, but not in numbers sufficient to warrant a separate organization, as was the case in Rhode Island, some parts of Massachusetts and eastern Connecticut. The first Baptist church formed in this vicinity was in Wallingford. Later this church was increased in membership by receiving a number of "Separatists." Of the latter body many lived in North Haven. These "Separates" protested against what they regarded as the want of conformity to the gospel in the constitution and spirit of the established churches. Ultimately most of the Separatist churches in New England became Baptist churches.

The first Baptist known and identified as such was the wife of Benjamin Beach. The first person bap-

* From notes by the Rev. A. H. Simonds, of Montowese.

tized in the town in this belief was Lyman Todd, a resident in the northwestern part of the town. This was in 1785. He united with the church at Wallingford. It was his custom to hold services in his neighborhood, and he invited various Baptist clergymen to preach at his house.

In 1809 Rev. Joshua Bradley, a graduate of Brown University, who had been greatly blest in his work at Newport, R. I., and in Mansfield and Middletown in this state, was invited to open an academy in Wallingford.

At the invitation of one of his former pupils, engaged in teaching school at North Haven, Mr. Bradley came down and held a meeting at the house of Asahel Barnes. A few were awakened to a sense of religious things at this meeting. He came again soon and after repeated visits a revival followed. At this time the first one to receive the rite of baptism was Miss Betsy Croken, April 10, 1810. The ordinance was administered in the river near the house of Mr. Barnes above mentioned.

A large concourse of people witnessed this interesting and, to most of them, novel service, and as the young disciple, well known and loved by many, was buried with her Lord in baptism, many were deeply moved.

This was the preliminary work. The church was organized with twenty-three members, June 12, 1811.

Joshua Bradley,
David Wright,
Joel Beach,
Jesse Brockett,
James Linsley,
James H. Linsley,
Asahel Barnes,
Lyman Todd,
Benjamin Baldwin,
Jesse D. Beach,
Richard Scott,

Leah Bradley,
Patty Barnes,
Polly Humiston,
Polly Todd,
Patty Beach,
Abigail Brockett,
Beda Beach,
Emily Linsley,
Lydia Pierpont,
Julia Tucker,
Zeruiah Cooper,
Sally Baldwin.

Mr. Bradley served the flock as pastor for three years. At the close of his pastorate the church had increased to seventy members. Not all of these however were North Haven people. Wallingford and New Haven added liberally to the number. The Wallingford organization from one cause and another had become disbanded about the time the North Haven church commenced. There are some indications that Wallingford regarded North Haven as a branch, rather than an independent body, for by an understanding, communion services were held part of the time in the former place.

The Society formed to work with the church in 1811 was called the Union Baptist Society of North Haven. The articles of agreement to which its members subscribed were preceded by this statement of principles:

We the subscribers for good and sufficient reasons as we apprehend do dissent from Ecclesiastical Societies as established by the law of the state, being of the opinion that religion ought not to be subject to the control of the Civil power; that every man has the right to choose his own religion and religious teachers, and to worship God according to the dictates of his own conscience; that no man ought to be compelled by law to pay for the support of religious teachers of any sect or denomination which he does not choose, and that all forced connection with churches or societies is inconsistent with the proper end of religious institutions, and tends to subvert and defeat the object proposed—viz.—the glory of God and the happiness of man.

Sabbath services were held for about a year and a half at private houses. The most general place of meeting was in a large room fitted up for the purpose in the house of Jedediah Button, yet standing some forty rods south of the present church.

The first meeting-house was erected in 1812 on the "Green" at Muddy River, as the locality was called then. This plot was given by Stephen Brockett to the society for that purpose. The building was 45 x 35, with double rows of windows, and had three gal-

leries. Its cost was about \$2,000. It was built of wood.

The erection of this place of worship was no small undertaking for this little band. They could look for no help outside. There were but about fifty Baptist churches in the state at that time. None of these were strong; on the contrary, most were feeble and surrounded by adverse influences.

As a consequence it was something more than three years before the house was fully completed, though in the meantime it was used for religious services.

Mr. Bradley left this pulpit in 1814. The people then became dependent on "supplies."

In December, 1817, Rev. Oliver Wilson became its pastor. He remained until April, 1825. Among those brought in under his ministry were: Caleb Moulthrop, Medad F. Robinson, Giles T. Baldwin, Abraham Beach, Giles Beach; men who became pillars here and elsewhere. On Mr. Wilson's retirement, followed another period of "supplies."

In 1831, without a settled preacher, the church was favored with another awakening. Rev. Mr. Bentley, blest with success in other fields, came to them and preached with power. Among those baptized under his ministrations were: John S. Linsley, Elihu Larkins, Cordelia Brockett (Robinson), and Jane Larkins (Barnes).

At this time—1831—the first Sunday school was organized, with forty-five members. This was a large average as compared with the other churches in the state. As was the custom in all country parishes, when cold weather approached in autumn the Sunday school disbanded and went into "winter quarters," coming out late in the spring, generally poor from its hibernating sleep, having lost a promising class of older boys and girls, who had passed into the world in the interim.

In July, 1835, Rev. Truman O. Judd, of Westfield, Conn., became pastor. Thirty-six persons united with the church under his pastorate. Through his efforts the present parsonage was built, which has been no small factor in parish prosperity ever since.

Mr. Judd removed to Gilbertsville, N. Y. His successor was Rev. John Noy, ordained December 4, 1839. He remained one year, and was followed by Rev. Harmon Ellis, who continued for three years with marked success. Then succeeded the short pastorates of Rev. E. T. Winter and Rev. N. Whiting.

In 1847 Rev. Charles W. Potter became the shepherd of this people, and remained four and a half years. During his term he undertook and carried forward to completion the scheme of a new church edifice. The first building erected was of wood, unattractive in style, and unsuited in many respects to the wants of the worshippers.

There was some difference of opinion concerning the material for a new building, but one was ultimately erected of brick, to the satisfaction of all. Its dimensions corresponded very nearly with the old structure. The cost was not far from \$4,000.

Mr. Potter resigned his charge in 1852. Rev. Truman O. Judd was then recalled, after an absence of thirteen years. He was installed and remained for the next ten years. In all, Mr. Judd's term of service covered a period of fourteen years, much the longest pastorate of any who held the sacred office in that church, and, as appears from the records, the most successful in increasing the membership, in proportion to the time of service, excepting Mr. Bradley.

Following him, in 1862, came Rev. Solomon Gale. Mr. Gale was succeeded by Rev. G. J. Ganun, and he in turn by Rev. J. M. Lyon. Only five years had elapsed, during which period three pastors had served. This was part of the period of the civil war, here, as in other places, not favorable to much spiritual advancement.

In April, 1867, Rev. A. H. Simonds was called to the pastorate of the church, remaining until April, 1874. His successor was Rev. Henry G. Smith, ordained there June 11, 1875, and he retired in March, 1877. The next pastor was Rev. Otis Saxton, who left in the following May. In June, 1878, Rev. William Gussman was called to the pulpit, remaining until November, 1880. Following him came Rev. E. S. Hill, from April, 1881, to April, 1885. Rev. W. R. Terry succeeded the latter in December, 1885, continuing until May, 1887, at which time Rev. A. H. Simonds (present pastor) was recalled, after an absence of thirteen years.

The following gentlemen have served the church as deacons: Jesse Brockett, Ward Johnson, Benjamin Baldwin, Lewis Bates, Hervey Sackett, Linus Barnes, William P. Todd.

Four hundred eighteen members have been connected with it, 1811-1891. Of these, 340 joined by baptism. Though only four-score years old, this church has been a mother indeed to other churches of the same faith and order, for many of its sons and daughters have from time to time gone to other and wider fields, carrying vigor and efficiency, and honoring the old parish and the church which gave them birth.

CHAPTER XII.

THE WAR OF THE REBELLION—ENLISTMENTS—COUNTIES
SUBSTITUTES, ETC.—THE DRAFTS OF 1862 AND 1864—
BIOGRAPHICAL NOTES OF VOLUNTEERS.—PUBLIC RECEPTIONS
OF 1865 AND 1890.—MEMORIAL HALL—THE
BRADLEY LIBRARY.—SILAS LEVERIUS BRADLEY.

At 4 o'clock, Thursday afternoon, April 18, 1861, the people of North Haven living along the line of the New Haven and Hartford railroad caught their first glimpse of the "panoply of war" as eighteen cars containing the Sixth Massachusetts regiment passed bound for Washington. On Friday and Saturday other regiments followed. On Sunday, the Rev. B. S. J. Page, acting pastor of the Congregational Church, preached a most memorable war sermon. Scarcely had he dismissed his congregation, and while they were returning to their homes, two immense trains thundered through the town carrying the Boston Light artillery on open cars to the defense of Washington.

Among those who watched the hurrying regiments go by were two slender, pale-faced and quiet youths, sons of farmers. No one dreamed of them as possible soldiers, and yet four weeks later, May 23, 1861, Walstein Goodyear and Leverett A. Rogers enlisted in the First Conn. Heavy Artillery for three years or for the war. These lads were the first resident North Haven boys to enlist in the war of the Rebellion. Henry F. Cowles, a native of the town, but living in Norwich, Conn., had preceded them two weeks in the Second Conn. Infantry.

Joseph O. Blair and John McCormick followed in the Fifth Conn., in July. Luzerne S. Barnes and Alfred Howarth, in the Sixth Conn., in September.

Theodore Bradley, F. Wilbur Goodyear, James E. Smith and Frederick G. Eaton in the Seventh Conn., also in September. Harvey S. Hoadley, Marcus A. Jacobs, E. D. S. Goodyear, Oliver T. Smith and Edward L. Goodyear, in the Tenth Conn., in October. Seth B. Bassett, Julius Blakeslee and Charles W. Jacobs, in the First Conn. Heavy Artillery, in March, 1862.

The people lost no time in expression of opinion as lovers of the Union. The first flag was raised on April 24, 1861, at the junction of the highways fronting Dennis Thorpe's. This was a private demonstration. Three of the boys interested in the matter afterwards entered the army; two are dead, and the third is the writer. On June 26 the people of Montowese celebrated the raising of a flag on their little green near the Baptist church. This ensign was 14 x 20 and floated from an eighty-foot mast. Nearly a thousand people were present and the enthusiasm of the occasion turned many a young fellow's thoughts to his country's need.

The next public meeting was held August 28, same year, on North Haven green. A flag, 20 x 30, purchased of the best possible material, was displayed from a staff 115 feet in height. These colors (in use to-day) were drawn to the peak by Billa Thorpe, then in his eighty-second year, and son of Sergeant Jacob Thorpe, killed at the invasion of New Haven, July 1779. Addresses were made by Rev. Dr. Bacon, Thomas Lawton, John Woodruff, Frank Peck and Homer B. Sprague. There was a brass band and glee club, and collation under the oaks.

It was not until President Lincoln's call for 300,000 men, in July, 1862, supplemented two days later by Governor Buckingham's proclamation for 7,000 men as Connecticut's quota, that the town took any action concerning volunteering.

A public meeting was held in Academy Hall August 4, 1862, with Captain Henry H. Stiles chair-

man. The object of this gathering was expressed in its call:

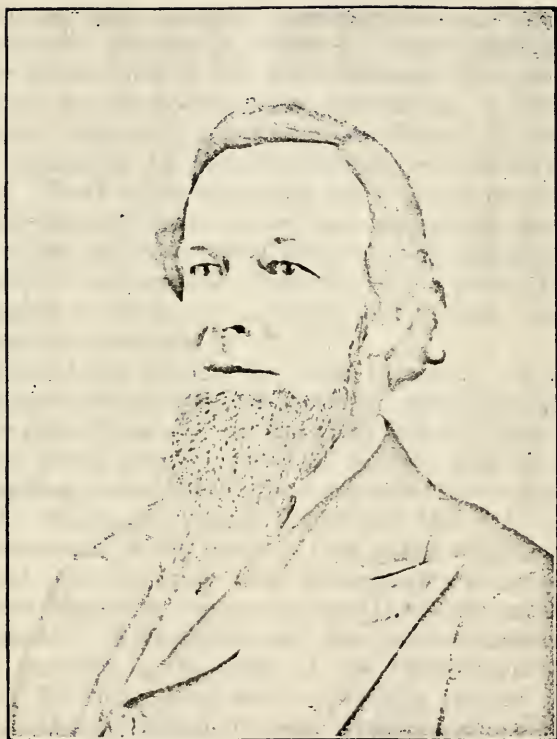
For the purpose of making an appropriation to encourage volunteering in this town, and to appoint a committee to assist in getting recruits.

There was a large attendance. Elizur C. Tuttle, a Democrat, introduced a lengthy preamble and resolutions setting forth the expression of the meeting. The following vote was passed:

Resolved, That the selectmen be authorized to pay each volunteer \$100.

On the evening of the same day the first war meeting of the citizens was held at the above place. The hall was small, barely seating one hundred fifty persons, but on this occasion more than two hundred were crowded into it. It was addressed by Hon. O. H. Platt and Hon. Dexter R. Wright of Meriden. Wright was the hero of the evening. An impassioned appeal was made to the North Haven boys to assist in the formation of a New Haven county organization to be known as "The Lyon Regiment." Jacob F. Linsley, was the first to put down his name. The volunteering then began. As one after another of the young men rose to pledge themselves to their country, the wildest enthusiasm swept through the little hall. It was a scene one seldom sees, never forgets. On this night fathers gave up sons, and wives husbands. The supreme moment had come to the quiet country town, and its farmer boys met it squarely. That night and the next day thirty of them enrolled themselves under Capt. H. H. Stiles, as Company K, Fifteenth Conn. and five days later all were in camp at Oyster Point, New Haven.

A second town meeting was held August 30, 1862, at which Whitney Elliott presided. At this time a bounty of \$150 was voted to any who should enlist prior to September 10. Under this provision the nine months' men of the Twenty-seventh Conn., came in.



Whitney Elliott.

Up to October 6, 1862, \$3,900 had been expended in bounties.

The 10th of September, 1862, was an eventful day to many of the townspeople. In spite of liberal volunteering, the town still lacked six on its military quota. A local draft of nine months men was ordered by the selectmen, Whitney Elliott, George Munson and Horatio N. Warner. There were but ninety-six men left in the town between the ages of eighteen and forty-five years, enrolled as military subjects. Soon as it became known that six of these were demanded by the government, demoralization set in. Teeth were extracted, rheumatism courted, chronic minor diseases nursed into magnitude, and a flood of ills let loose. Two or more had business in Canada, one mysteriously disappeared for weeks, two attempted to leave the country, and various other devices were resorted to.

This did not prevent the draft, however. On the day mentioned ninety-six names were placed in a box by the authorities, and six drawn as follows: Bela T. Jacobs, David Bassett, Jared B. Bassett, Samuel A. Richardson, James Baldwin and one other whose name is lost. Jacobs was a much frightened man. At the announcement of his name he took to the woods, and was not seen for days. The Bassetts (brothers) and Baldwin looked at the matter calmly and waited developments. Richardson and the unknown voluntarily reported to the camp of the Twenty-seventh Conn. All these men were eventually cleared for cause. The selectmen for some reason doubted the validity of their exemption papers, and ordered them to repair on a certain morning to Academy Hall ready for transportation to camp. Four of them reported and were commanded to get into a wagon in waiting. They refused, and as no force was on hand sufficient to compel them, the attempt failed. Thus ended the first draft. Substitutes were afterwards hired, and

the town breathed freer until the great draft of 1863, as will be seen.

On October 21, 1862, a third town meeting was held, at which a committee was appointed to procure volunteers, but they were not plenty and no report was made.

A fourth meeting was held and an appropriation of \$900 was made. Elizur C. Tuttle and Horatio N. Warner were appointed a committee to fill the quota, but it is not thought they succeeded.

On March 3, 1863, came the act of Congress ordering a draft. The following July a fifth meeting was called, at which it was voted:

That every person drafted into the service of the United States who responded either personally or by substitute, or paid commutation fee of \$300, should be paid \$150 from the treasury of the town.

A resolution appropriating a sum not to exceed \$5,000 was carried to provide for this purpose. The draft was imminent. The authorities used great exertion, but were still thirty-six behind their quota. An enrollment of the town was ordered, which was made by James T. Hall, and the following persons were conscripted in August:

Franklin Beecher,	Vernon C. Stiles,
John J. Culver,	Rowe S. Bradley,
Rufus Thorpe,	James M. Baldwin,
Sheldon B. Thorpe,	Hubbard Barnes,
Jonathan B. Allen,	Maurice Halligan,
Julian W. Tuttle,	Chester Robinson,
Feronda B. Robinson,	Peter Kellaheer,
Jared Cooper,	James Heaton,
Isaac W. Stiles,	Chauncey Thorpe,
Jerry Higgins,	James B. Bishop,
James T. Hall,	Hobart Blakeslee,
George F. Smith,	Jesse Warner,
Robert W. Smith,	George Martin,
Herbert L. Bradley,	Hervey Hurley,
Horace P. Shares,	Joseph Schappa,
Robert B. Brackett,	Munson A. Bassett,
George E. Brackett,	Michael Hurley,
William Bassett,	William H. Haynes.

Of this number, six were ineligible, two procured substitutes, four had already been excused, thirteen paid the commutation fee, and the balance escaped somehow—no one knows—but none enlisted.

The next public meeting took place November 25, 1864. At this time it was voted to pay each resident of the town that had furnished a substitute since July 1, 1864, or who might volunteer, the sum of \$200. (This was the highest bounty offered). Here follows a list of those who availed themselves of this offer and furnished substitutes:

George W. Clinton, \$200.
 Daniel A. Patton, \$200.
 F. Hayden Todd, \$200.
 George Henry Todd, \$200.
 James M. Baldwin, \$200.
 A. Ellsworth Austin, \$200.
 Vernon C. Stiles, \$200.
 Dennis T. Mansfield, \$200.
 Chauncey W. Blakeslee, \$200.
 George Clough, \$200.
 Sherlock A. Mansfield, \$200.
 Hobart Blakeslee, \$200.

In December, 1864, it was feared that another levy of men would be made. A public meeting was called. A committee of one in each district was appointed "to canvass the town to see how much money can be raised among the first-class military subjects and report at a meeting to-morrow evening." In twenty-four hours they made the following report:

No. 1.	Zera T. Blakeslee,	\$ 185
No. 2.	A. Ellsworth Austin,	231
No. 3.	Feronda B. Robinson,	97
No. 4.	George W. Stiles,	220
No. 5.	Jared Bassett,	89
No. 6.	Alfred Rowland,	230
No. 7.	Edward T. Thorpe,	234
No. 8.	George H. Squires,	190
Total,		<hr/> \$1,476

The last public meeting was held January 2, 1865. At this time the quota had been completely filled, particularly through the exertions of Dea. Whitney Elliott (to whom more than any other person, credit is due for three years' work in this direction), and it was voted that the selectmen might suspend the payment of all bounties when in their judgment it was expedient.

The next step was the payment of the expenses incurred. In 1869 a computation of the cost was made, showing that for bounties, premiums and support of families of soldiers there had been paid \$10,404.34; paid by individuals for bounties to substitutes, \$3,956.50, and paid by individuals for commutation from the draft, \$2,100. These figures fail by some hundreds to include the whole cost. Before the entire claim was discharged not less than \$18,000 was expended—possibly \$20,000.

In all these stirring times the women were by no means idle. It is a pity no record was kept of their labors. By twos and threes, and often individually, they made bandages, prepared lint, furnished clothing, raised funds. Among others, the names of Mary F. Linsley, Margaret E. Hall, Ann E. Bishop, should never be forgotten in speaking of these dread days of the nation's peril.

Also, no systematic account was kept of the money from time to time sent as exigencies demanded. The Congregational Sunday School in 1861 contributed \$2.00 toward a chapel tent for the Fourth Conn., \$5.00 for books for the Seventh Conn., and \$2.00 for chapel tent for the Tenth Conn. In 1862 the same organization gave \$2.50 for books for the Fifteenth Conn., and Whitney Elliott donated \$100.00 to the North Haven boys of Company K of that regiment. In 1864 from various sources there was sent to the Christian commission \$180.50, and in October of that year \$94 by the Congregational Sunday School to

Captain M. D. Munson of Company K, Fifteenth Conn., at Newbern, N. C.

During these years the town was pretty evenly divided politically. Party lines were sustained but the democrats in the main were "war democrats" and loyal. No complaint ever rose of blocking the wheels of local government in town. It is true those were in it who held conservative views and who differed from the policy of the town authorities, but who made no demonstration.

The following schedule of "substitutes" furnished is here submitted. It is not known whether in all cases the names are correct, but all care possible has been given it, that if inquiries from their descendants should arise in the future there may be some clue for an answer :

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| Armstrong. William ; December 26, 1863 ; First Conn. Cavalry. | Donahue, Thomas ; March 29, 1864 ; Company E, Twelfth Conn. Infantry. |
| Armstrong Henry ; December 26, 1863 ; First Conn. Cavalry. | Gilbert. Robert, January 5, 1864 ; Company L, First Conn. Cavalry. |
| Burtrand John ; February 9, 1864 ; Company G, Eleventh Conn. Infantry. | Goodenough, Warren ; July 28, 1862 ; Company G, Twentieth Conn. Infantry. |
| Caverly Edward ; January 4, 1864 ; Company K, First Conn. Cavalry. | Farley John (deserter), January 5, 1864 ; Company I, Second Conn. Heavy Artillery. |
| Carroll Robert ; May 21, 1864 ; First Conn. Cavalry. | Foster Charles, January 2, 1864 ; First Conn. Heavy Artillery. |
| Cronk, Edgar H. ; January 2, 1864 ; Company D, First Conn. Heavy Artillery. | Herbert, John ; April 6, 1864 ; Company K, Eleventh Conn. Infantry. |
| Coleraine, Thomas ; December 28, 1863 ; Company K. Second Conn. Heavy Artillery. | Jones, William, May 13, 1864 ; First Conn. Cavalry. |
| Connell, William ; March 30, 1864 ; Company G, Eleventh Conn. Infantry. | Johnson, John (deserter), April 6, 1864 ; Company K, Eleventh Conn. Infantry. |
| Donovan William ;—; Company H, Eleventh Conn. Infantry. | Jones, John (colored), April 11, 1864 ; Thirteenth Conn. Infantry. |
| DuBois, John ; —; Company F. First Conn. Heavy Artillery. | |

- Kenney, John; February 17, 1864; Company H, Eighth Conn. Infantry.
- Kelley, James (deserter), March 30, 1864; Company H, Eleventh Conn. Infantry.
- Kinsella, Michael; April 13, 1864; Eleventh Conn. Infantry.
- Lines, William (deserter); December 30, 1863; Company I, Second Conn. Heavy Artillery.
- Lovell, Daniel, (deserter); December 28, 1863; Company K, Second Conn. Heavy Artillery.
- Martin, William L.; January 29, 1864; First Conn. Cavalry.
- Marechal, Pierre; January 23, 1864; Company G, Fifteenth Conn. Infantry.
- O'Brien, James, May 19, 1864; Second Conn. Heavy Artillery.
- Pierson, Martin B.; April 6, 1864; Company B, Eleventh Conn. Infantry.
- Pinot, Etienne, (killed); February 9, 1864; Company G, Eleventh Conn. Infantry.
- Richey John B.; January 2, 1864; First Conn. Heavy Artillery.
- Raleigh, William; March 12, 1864; Company K, Eleventh Conn. Infantry.
- Rice, Joel, (deserter); March 31, 1864; Company H, Twelfth Conn. Infantry.
- Ram, Michael; —; Company E, Eighth Conn. Infantry.
- Sullivan, William; —; Company F, Eleventh Conn. Infantry.
- Taylor George; —; Company B, Eleventh Conn. Infantry.
- Von Leaven, Henry; January 5, 1864; First Conn. Cavalry.
- Vertinassi, Luigi (deserter); March 30, 1864; Company K, Eleventh Conn. Infantry.
- Vidner, Henry; —; Company C, Fifth Conn. Infantry.
- Walsh, Louis; March 30, 1864; Company K, Eleventh Conn. Infantry.
- Worden, William; December 24, 1863; Company B, First Conn. Cavalry.

Here follows a complete roster of the citizens of the town who volunteered in the war of the Rebellion, with a brief military biography of each.

1. Charles M. Barnes—son of Jarvis and Polly (Thorp) Barnes. Born in North Haven. Enlisted as musician in Company F, Twenty-seventh Conn. August 25, 1862. Mustered out with regiment, 1863. P. O. address, Montowese, Conn.

2. Luzerne S. Barnes—Son of Daniel and Jane (Barnes) Barnes. Born North Haven. Enlisted Company F, Sixth Conn. September 2, 1861. Re-enlisted as a veteran, December 24, 1863. Mustered out with regiment, 1865. P. O. address, Laurel Hill, N. Y.

3. Stuart Barnes—Son of Dea. Byard and Cleora (Linsley) Barnes. Born North Haven. Enlisted second lieutenant, Company B, Fifteenth Conn. July 14, 1862. Promoted brevet lieutenant colonel March 13, 1865. Mustered out July 1, 1865. Supposed dead.

4. Hobart A. Bassett—Son of Anson and Phebe (Barnes) Bassett. Born North Haven, 1844. Enlisted Company K, Fifteenth Conn. August 9, 1862. Died at Fairfax seminary, Virginia, November 17, 1862. Buried in North Haven.

5. Seth B. Bassett—Son of Willis and Electa (Sackett) Bassett. Born North Haven, 1844. Enlisted Company F, First Conn. Heavy Artillery, February 27, 1862. Detached from regiment to Fifth U. S. Battery. Present at the following engagements: Siege of Yorktown, Seven Pines, Golden Farms, White Oak Swamp, Charles City Crossroads, Malvern Hill, Harrison's Landing, Bermuda Hundred, Petersburg. Mustered out with regiment 1865. P. O. address, Watertown, Conn.

6. Joseph O. Blair—Born in Canada. Removed with father's family to North Haven. Enlisted Company C, Fifth Conn., June 21, 1861. Killed at battle of Cedar Mountain, Va., August 9, 1862. Buried on the field.

7. Julius Blakeslee—Born North Haven, 1844. Enlisted Company F, First Conn. Heavy Artillery, March 3, 1862. Re-enlisted as a veteran March 22, 1864. Mustered out with regiment, 1865. Present at the following engagements: Siege of Yorktown, Hanover Court House, Chickahominy, Gaines Mill, Golden Farm, Malvern Hill, Bermuda Hundred, Siege of Petersburg. P. O. address, North Haven, Conn.

8. Edgar S. Bradley—Son of Abijah and Hannah (Hemingway) Bradley. Born North Haven, 1845. Enlisted Company K, Fifteenth Conn., August 12, 1862. Died in Washington, D. C., February 10, 1863. Buried in North Haven.

9. Ellsworth H. Bradley—Son of Barzillia and Esther (Hamilton) Bradley. Born North Haven. Enlisted in regular army, Company K, Third Infantry, May 14, 1858. Served five years. Re-enlisted in "The General Service Dept.," 1863, and served in Washington, D. C., under General Fry. Died in the latter place June 27, 1864, and buried there.

10. Henry E. Bradley—Son of Henry and Mary Ann (Leete) Bradley. Born North Haven. Enlisted as a wagoner Company D, Fifteenth Conn., August 1, 1862. Discharged for disability September 22, 1863.

11. Theodore Bradley—Known to many as "Milly Mix." Son of one Laura Ranger. Enlisted Company H, Seventh Conn., September 5, 1861. Re-enlisted as a veteran December 22, 1863. Served continuously with his regiment until wounded in an engagement south of James River, Va. Sent north and died of small-pox in hospital at New Haven, Conn., December, 1864. Buried at latter place.

12. Charles A. Brockett—Son of George W. and Augusta (Barnes) Brockett. Born North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Served term and mustered out with regiment June 27th, 1865. P. O. address, Kansas City, Mo.

13. Eli I. Brockett—Son of William and Louisa (Eaton) Brockett. Born North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Promoted to sergeant. Served term and mustered out with regiment 1865. P. O. address, Holyoke, Mass.

14. William E. Brockett—Son of William and Louisa (Eaton) Brockett. Enlisted Company K, Fifteenth Conn., August 9, 1863. Served term and mustered out with regiment 1865. P. O. address, Fair Haven, Conn.

15. George E. Brockett—Son of Burritt and Zeruah (Alvord) Brockett. Born North Haven, 1833. Enlisted Company F, Twenty-seventh Conn., August

25, 1862. Discharged for disability December 17, 1862. P. O. address, North Haven, Conn.

16. Horace W. Brockett—Resident of North Haven. Enlisted as musician in Company C, Twenty-seventh Conn., September 21, 1862. Mustered out with regiment July 27, 1863. Died at Booth's Corners, Penn., and buried there.

17. James H. Brockett—Son of Horace Brockett, last mentioned. Born North Haven. Enlisted as drummer Company K, Fifteenth Conn., August 11, 1862. Served term and mustered out with regiment 1865. P. O. address, New Haven, Conn.

18. Edmund Burke—Born in Ireland, 1838. Resident of North Haven at time of enlistment. Enlisted Company K, Fifteenth Conn., August, 1862. Injured at battle of Fredericksburg, Va., December, 1862. Discharged for disability April 6, 1863. Residence unknown.

19. Elbert C. Clarke—Son of Sylvester and Maria (Bristol) Clarke. Born in North Haven, 1842. Enlistment in naval service. Died of yellow fever at Pensacola, Fla., September 12, 1863, and buried there.

20. Thomas J. Cleary—Born in New Haven, Conn., 1843. Living with F. H. Todd at time of enlistment. Enlisted Company K, Fifteenth Conn., August 11, 1863. Discharged for disability March 12, 1862. Died in New Haven, 1875, and buried in St. Bernard cemetery.

21. Harvey E. Cooper—Son of David and Abby (Barnes) Cooper. Born in North Haven. Enlisted Company K, Fifteenth Conn., August 11, 1862. Served term and mustered out with regiment 1865. P. O. address, Fair Haven, Conn.

22. Edward O. Cowles—Son of Rev. Orson and Eunice (Foote) Cowles. Born North Woodstock, Conn., December 22, 1834. Removed with father's family to North Haven about 1837. Entered Yale College 1852, was graduated class of 1856. Entered

Yale Medical School 1859, was graduated M. D. 1862. Enlisted and commissioned first assistant surgeon Fifteenth Conn., August, 1862. Served term with regiment and mustered out July, 1865. P. O. address, New York city.

23. Henry F. Cowles—Son of Rev. Orson and Eunice (Foote) Cowles. Born North Haven, May 8, 1839. Commissioned sergeant-major Second Conn., May 7, 1861. Promoted second lieutenant Company I. Mustered out with regiment August 7, 1861. Re-enlisted and commissioned second lieutenant Company C, Eighteenth Conn., July 26, 1862. Promoted to first lieutenant Company F, October 10, 1862. Taken prisoner at battle of Winchester, Va., June 15, 1863, and carried to Columbia, S. C. Escaped from this prison February 14, 1865, and after ten days' wandering fell in with Sherman's army on the march to the sea. Mustered out May 15, 1865. Died at Colorado Springs, February 9, 1885. Buried in North Haven.

24. Henry Culver—Son of Caleb and Nancy (Brockett) Culver. Born North Haven. Enlisted Company B, Fifteenth Conn., August 7, 1862. Died of yellow fever at Newbern, N. C., October 3, 1864, and buried there.

25. Isaac L. Doolittle—Son of Chester Doolittle. Born at Wallingford, Conn. Living in North Haven seven years previous to enlistment. Enlisted in Company K, Fifteenth Conn., August 12, 1862. Served term and mustered out with regiment 1865. P. O. address, Mount Carmel, Conn.

26. Jesse T. Doolittle—Son of Edward and ——— Doolittle. Born in North Haven. Enlisted in Company K, Fifteenth Conn., August 9, 1862. Discharged for disability April 17, 1863.

27. Frederic G. Eaton—Adopted son of Jesse O. Eaton. Enlisted in Company I, Seventh Conn., September 13, 1861. Killed at battle of Pocotaligo, S. C., October 22, 1862. Buried on the field.

28. Alva Frost—Son of Willard and Miriam (Ives) Frost. Born North Haven, 1823. Enlisted Company B, Fifteenth Conn., August 7, 1862. Discharged for disability November 1, 1862. Died Nov. 18th, 1890, at Togus, Me.

29. Walstein Goodyear—Son of Bela and Delia (Gill) Goodyear. Born North Haven, 1839. Enlisted Company F, First Conn. Heavy Artillery, May 23, 1861. Present in McClellan's Peninsula campaign. Wounded last day of the fight at Malvern Hill and fell into enemy's hands. Taken to Libby prison. Exchanged and removed to Philadelphia, where he died in hospital September 3, 1862. Buried in North Haven.

30. F. Wilbur Goodyear—Son of Bela and Delia (Gill) Goodyear. Born North Haven 1843. Enlisted Company E, Seventh Conn., September 7, 1861. Present at the following engagements: Port Royal, Tybee, St. John's Bluff, Pocotaligo, Johnson's Island, Fort Wagner, Fort Sumpter, Siege of Charleston, Bermuda Hundred, Drury's Bluff and the second attack Bermuda Hundred, June 17, 1864, where he was taken prisoner on the picket line. He was carried to Andersonville prison, reaching there June 29 or twelve days after his capture. With his comrade they secured a bit of ground four feet by eight on which to lie. Their first ration in this hell was a pint of uncooked corn meal and a small stick of wood. They dug a tunnel for escape, but were discovered. He assisted in carrying out the dead each morning and received their miserable rags for his service. In his published narrative he complains bitterly of the inhuman treatment there received. On November 23, 1864, a limited number of prisoners were formed in line for removal, among them himself and comrade. He was taken to Millen, Ga., and exchanged November 23, 1864. But his comrade went to Florida and died. He was promoted to first lieutenant, Company 'H, Seventh Conn., while in

prison. Mustered out July 20, 1865. P. O. address, Springfield, Mass.

31. Ellsworth D. S. Goodyear—Son of Bela and Delia (Gill) Goodyear. Born North Haven, 1827. Enlisted August 31, 1861, and commissioned captain Company C, Tenth Conn., October 22, 1861. Present at the following engagements: Roanoke Island, Kinston, Whitehall, Goldsboro, Seabrooke Island, Siege of Charleston, Fort Sumpter, Walthall Junction, Bermuda Hundred, Strawberry Plains, Deep Bottom (twice), Deep Run, Petersburg and assault on Fort Gregg April 2, 1865, at which place he was wounded in the shoulder and forced to retire. Promoted to major Tenth Conn., lieutenant-colonel Tenth Conn., and brevet brigadier general for gallantry at Fort Gregg. Mustered out by complimentary orders of the war department June 2, 1865. P. O. address, North Haven, Conn.

32. Edward L. Goodyear—Son of Bela and Delia (Gill) Goodyear. Born North Haven, 1832. Enlisted as musician (fifer), Company C, Tenth Conn., October 2, 1861. Re-enlisted as a "veteran" January 1, 1864. Present at the following engagements: Roanoke Island, Newberne, Cove Creek, Trenton, Rauls Mills, West Creek, Kinston, Whitehall, Goldsboro, Seabrooke Island, James Island, Fort Wagner, Siege of Charleston, Walthall and Chester stations, Salem church, Proctor's creek, Drury's bluff, Bermuda Hundred, R. & P. railroad, Wirebottom church, Deep Bottom, Deep Run, Laurel Hill, Petersburg, Newmarket heights Newmarket crossroads, Darlytown, Charles City road, Hatcher's run, Fort Gregg and Appomattox. Mustered out August 12, 1865. Postmaster, North Haven, Conn.

33. Robert B. Goodyear*—Son of Bela and Delia (Gill) Goodyear. Born in North Haven. Enlisted

* Last of five brothers who enlisted. History furnishes but few similar instances.

Company B, Twenty-seventh Conn., September 1, 1862. Present at the battles of Fredericksburg and Chancellorsville. Captured at latter place and taken to Richmond. Paroled and sent to Alexandria. Mustered out with regiment at expiration nine months' service. P. O. address, North Haven, Conn.

34. John P. Gilbert—Son of Stephen and Luan (Abbott), Gilbert. Born North Haven. Enlisted Company E, Ninety-ninth New York infantry. Details of service unknown. Buried in North Haven.

35. Henry B. Gill—Son of Henry and Louisa (Tuttle) Gill. Born North Haven. Enlisted Company E, Seventh Conn., August 26, 1861. Promoted to captain. Mustered out with regiment. At present in California.

36. George T. Gill—Son of Henry and Louisa (Tuttle) Gill. Born North Haven. Enlisted Company H, Fifteenth Conn., July 28, 1862. Mustered out 1865.

37. William H. Gill—Son of Henry and Louisa (Tuttle) Gill. Born North Haven. Enlisted in Company A, Twenty-seventh Conn., August 30, 1862. Captured at battle of Chancellorsville —. Paroled and mustered out with regiment. Enlisted Second company, Seventh Conn., January 3, 1864, and discharged at close of service. Mr. Gill's connection with the twenty-seventh was unique and only duplicated by one other North Haven boy. He served his term in this regiment under an assumed name. At his attempted enlistment, being under sixteen years of age, he was rejected. One Smith B. French of the town of Orange had enlisted, but circumstances arose before being sworn into the service, whereby it was desirable he should remain at home. Young Gill eagerly embraced the suggestion that he should take French's place, assume his name and take the oath, all of which he did and went to the front with his comrades. No better or braver soldier was found in the

ranks, though but few knew under what circumstances he came there.

38. Henry C. Hart—Son of Chauncey Hart. Born North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Served three years' term, and mustered out with regiment July, 1865.

39. Henry B. Hartley—Son of Bernard and Sarah (Bishop) Hartley. Born North Haven, 1841. Enlisted Company K, Fifteenth Conn., August 9, 1862. Discharged for disability January 5, 1863. P. O. address, New Haven, Conn.

40. James Higgins—Born in Ireland. Settled with father's family in North Haven 1850. Enlisted Company K, Fifteenth Conn. August 14, 1862. Served term and mustered out with regiment 1865. P. O. address, North Haven, Conn.

41. Russell Hills—Born in Cheshire, Conn., 1821. Removed to North Haven, 1862. Enlisted Company K, Fifteenth Conn. August 13, 1862. Died in hospital near Fredericksburg, Va., January 10, 1863. Buried in North Haven. (Mr. Hills' service has no relation to the town except being credited on its quota).

42. Harvey S. Hoadley—Son of John and— (Tyler) Hoadley. Born North Haven. Enlisted Company A, Tenth Conn. September 27, 1861. Killed at battle of Kinston, N. C., December 15, 1862. Buried on the field.

43. William B. Hovey—Born in Ashford, Conn. Removed to North Haven 1853. Enlisted Company C, Tenth Conn., August 11, 1862. Discharged for disability February 22, 1863. P. O. address, Soldiers' Home, Noroton, Conn.

44. Walter P. Hovey—Son of William B. Hovey (above). Removed with his father's family to North Haven in 1853. Enlisted Company C, Tenth Conn., October 22, 1861. Re-enlisted as a veteran January 1, 1864. Acting adjutant of regiment in 1865, and in command of Company K, at return of regiment.

Present at all engagements of the regiment. (See records E. D. S. and E. L. Goodyear). P. O. address, New Haven, Conn.

45. Alfred H. Howarth—Son of Alfred and Elizabeth (Bartlett) Howarth. Born in New Haven, 1839. Removed with father's family to North Haven. Enlisted Company F, Sixth Conn., September 7, 1861. Took part in the battles at Hilton Head, Pocotaligo, James Island, Secessionville, Jacksonville, Morris Island, Fort Wagner, Bermuda Hundred, Chester Station, Drury's Bluff. Taken prisoner at the latter place May 16, 1864. Remained in Libby prison one week, in Andersonville four months, and in Florence three months. Discharged from service March 10, 1865. P. O. address, North Haven, Conn.

46. Adolphus F. Hunie—Of German birth. Living in North Haven at breaking out of war. Enlisted in Company K, Fifteenth Conn., August 9, 1862. Served term and mustered out with regiment, 1865. P. O. address, New Haven, Conn.

47. Charles W. Jacobs—Son of Washington and Mary (Mansfield) Jacobs. Born in North Haven. Enlisted in Company F, First Conn. Heavy Artillery, February 25, 1862. Promoted sergeant May 24, 1864. With 400 of the First Conn. was detailed for sixty days' service as infantry under command of Captain Tidball, Fourth U. S. Light Artillery. His first battle was at Gaines Mills under McClellan. Succeeding this came the battles of Malvern Hill, Bermuda Hundred and Savage Station. With the advent of General Grant in command, Jacobs fought at the siege of Yorktown, in the battles around Petersburg, and in fact, in all the engagements of his regiment until the expiration of its service. P. O. address, Berlin, Conn.

48. John T. Jacobs—Son of Washington and Mary (Mansfield) Jacobs. Born in North Haven, 1830. Enlisted in Company A., Twenty-seventh Conn., Sep-

tember 9, 1862. Mustered out 1863. P. O. address, North Haven, Conn.

49. Marcus A. Jacobs—son of Deforest and ——— (Brockett) Jacobs. Born in North Haven. Enlisted in Company A, Tenth Conn., September 27, 1861. Discharged for disability, February 22, 1863. P. O. address, Southington, Conn.

50. Truman O. Judd—Son of Rev. Truman Judd. Born in Butternuts, N. Y. Removed to North Haven in 1852. Enlisted in Company F, Twenty-seventh Conn., September 9, 1862. At Fredericksburg, Chancellorsville and Gettysburg. Mustered out with regiment in 1863. P. O. address, Montowese, Conn.

51. Adam Lamm—Of German birth. Removed to North Haven 1847. Enlisted Company B, Twenty-seventh Conn., September 1, 1862. At the battle of Fredericksburg. Captured at the battle of Chancellorsville and paroled. Mustered out with regiment, 1863. Drowned at Lewis' bridge, New Haven.

52. Jacob F. Linsley—Son of Alfred and Polly (Frisbie) Linsley. Born North Haven 1846. Enlisted Company F, First Conn. Heavy Artillery March 12, 1862, but discharged without service April 1, 1862. Enlisted, second, Company K, Fifteenth Conn., August 9, 1862. Died at Washington, D. C. March 1, 1863. Buried in North Haven.

53. Samuel M. Linsley—Son of Alfred and Polly (Frisbie) Linsley. Born, North Haven, 1839. Enlisted Company K, Fifteenth Conn., August 9, 1862. Died Fairfax seminary, Va., November 19, 1862. Buried in North Haven.

54. Nathan H. Marks—Son of Riley and Julia (Eaton) Marks. Born, North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Discharged, disability, May 13, 1863. P. O. address Montowese, Conn.

55. John McCormick—Of Irish birth. Removed with his father's family to North Haven previous to

1860. Enlisted Company D, Fifth Conn., July 22.
1861. Killed at battle of Peach Tree creek, Ga., July 20, 1864. Buried on the field.

56. George Morgan—Son of George W. Morgan. Born, Orange, Conn., 1837. Removed with father's family to North Haven. Enlisted Company D, Fifteenth Conn., August 11, 1862. Captured at battle of Kinston, N. C., March 8, 1865. Sent to Libby prison and paroled. Exchanged and returned to regiment. Mustered out 1865. P. O. address, Soldiers' Home Noroton, Conn.

57. Augustus G. Morse—Son of Samuel and Betsey (Doolittle) Morse. Born, North Haven, 1841. Enlisted Company K, Fifteenth Conn., August 11, 1862. Died in hospital Portsmouth, Va., August 20, 1863. Buried in Wallingford, Conn.

58. William J. Morse—Son of Samuel and Betsy (Doolittle) Morse. Born North Haven 1839. Enlisted Company K, Fifteenth Conn., August 9, 1862. Mustered out with regiment 1865. P. O. address, Wallingford, Conn.

59. Thomas O'Brien—Of Irish birth. Enlisted Company B, Twenty-seventh Conn., September 5, 1862. Captured at battle of Chancellorsville and paroled. Mustered out with regiment 1863. P. O. address, Montowese, Conn.

60. Merwin E. Palmer—Son of Jasper and Maria (Wolcott) Palmer. Born North Haven. Enlisted in Company B, Fifteenth Conn., August 2, 1862. Wounded (lost arm) at battle of Kinston, N. C., and taken prisoner. Carried to Richmond, Va., thence to Goldsboro, Salisbury and Raleigh, N. C. Paroled. Mustered out with regiment, 1865. P. O. address, Fair Haven, Conn.

61. Nathan A. Palmer—Enlisted in Company B, Twenty-seventh Conn., September 10, 1862. Absent from command without leave. Transferred to Fourteenth Connecticut to finish nine months' service. P. O. address, Fair Haven, Conn.

62. Milton B. Pardee—Born in East Haven, Conn., 1844. Living with Justus F. Brockett, North Haven, previous to war. Enlisted Company K, Fifteenth Conn., August 9, 1862. Died in hospital, Fairfax seminary, Va., January 23, 1863, and buried there.

63. William P. Phelps—Son of Uri Bryan and Eunetia (Thorpe) Phelps. Born in North Haven. Enlisted Company K, Fifteenth Conn., August 14, 1862. Mustered out with regiment, 1865. P. O. address, North Haven, Conn.

64. Horace Riggs—Son of Joshua and Orra (Robinson) Riggs. Born in North Haven. Enlisted Company F, First Conn. Heavy Artillery, February 25, 1862. Sent to general hospital, July, 1862. P. O. address, North Haven, Conn.

65. Riley A. Robinson—Born in North Haven. Enlisted Company A, Twenty-seventh Conn., September 14, 1862. Captured at battle of Chancellorsville. paroled and exchanged. Mustered out with regiment 1863. Enlisted second, Company K, Fifteenth Conn. August 26, 1864. Mustered out with regiment, 1865.

66. Leverett M. Rogers—Son of Russell Rogers. Enlisted Company F, First Conn. Heavy Artillery, May 23, 1861. Died at Hagerstown, Md., July 23, 1861, and buried there.

67. William A. Rogers—Son of Josiah and Sally (Thorpe) Rogers. Born in North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Served term and mustered out with regiment 1865. Died at Soldiers' home, Dayton, Ohio, March 25, 1862, and buried there.

68. Elbert J. Smith—Son of Julius and Rebecca (Eaton) Smith. Born in North Haven, 1844. Enlisted Company B, Twenty-seventh Conn., September 1, 1862. Discharged, disability, January 19, 1863. Died February 2, 1869. Buried in North Haven.

69. Merton L. Smith—Son of Julius and Rebecca (Eaton) Smith. Born in North Haven, 1841. Enlisted

Company K, Fifteenth Conn., August 9, 1862. Died in hospital Bedloe's Island, N. Y. harbor, April 8, 1863. Buried in North Haven.

70. George W. Smith—Son of Jude B. and Eliza (Goodyear) Smith—Born in North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Mustered out with regiment in 1865. During the terrible yellow fever scourge at Newbern, N. C., 1864, Mr. Smith rendered the most efficient aid in caring for the sick. Himself and Asahel Andrews, of Wallingford, volunteered as hospital nurses. During the forty days the fever raged, or from September 10 to October 20, fifty-five members of the regiment died of this dread disease. P. O. address, North Haven, Conn.

71. Henry E. Smith—Son of Henry P. and Julia (Blakeslee) Smith. Born 1839. Enlisted Company K, Fifteenth Conn., August 9, 1862. Promoted to sergeant. Served term and mustered out with regiment 1865. Died April 27, 1878, and buried in North Haven.

72. James E. Smith—Son of James and Emily (Bassett) Smith. Born in Wallingford, Conn., 1835. Removed with father's family to North Haven. Enlisted Company E, Seventh Conn., September 7, 1861. Was engaged in the following battles: Port Royal, Johnson's Island, Fort Pulaski, James Island, Pocotaligo, St. John's Bluff, Fort Wagner, Fort Gregg, Fort Sumpter, Bermuda Hundred, Drurys Bluff, Deep Bottom, Deep Run. Wounded in foot at latter place and discharged for disability May 22, 1865. P. O. address, North Haven, Conn.

73. Oliver T. Smith—Son of Hiram and Patty (Smith) Smith. Born in North Haven, 1839. Enlisted Company C, Tenth Conn., October 22, 1861. Re-enlisted as veteran January 1, 1864. Served with his regiment at all the battles in which it was engaged up to his death. Was wounded at the battle of Kinston. Killed at the battle of Darbytown Cross Roads October

13, 1864, and by his previously expressed wish buried on the field. He met his death on the picket line. Smith knew no fear. While he might have protected himself in a measure, he stood up for a moment and was struck in the forehead. He was killed outright, and buried in his blanket with five others a short distance from where he fell, by his comrade, E. L. Good-year. A board was set to mark the place. It is not known whether the government ever removed his body to a national cemetery. A brownstone monument was erected to his memory in North Haven.

74. Sanford B. Smith—Son of James and Emily (Bassett) Smith. Born in North Haven. Enlisted in Company K, Fifteenth Conn., August 12, 1862. Served term and mustered out with regiment in 1865. P. O. address, New Haven, Conn.

75. Ezra L. Stiles—Son of Ezra and Mary (Bristol) Stiles. Born in North Haven. Enlisted in Company A, Thirteenth New York cavalry ("Harris light"), May 5, 1864. Mustered out July 13, 1865. P. O. address, North Haven, Conn.

76. Henry H. Stiles—Son of Isaac and Lois (Cooper) Stiles. Born in North Haven. Enlisted and commissioned captain Company K, Fifteenth Conn., August 9, 1862. Resigned account disability August 17, 1863. Placed on detached service at Providence, R. I., until April, 1864. Transferred to command of Veteran Reserve corps, with headquarters at Albany, N. Y., until March 1865, when he was mustered out for increasing disability. Died in North Haven, April 2, 1879.

Captain Stiles reflected honor upon the town by his connection with the army. It was never claimed that in a technical sense he was a "military man." Aggressiveness and rough adventure were distasteful to him; moreover, he attached too high a value to human life to see it sacrificed in war. As a local military leader he had attained reputation as the commanding officer

of "the Blues" an independent military organization. Further, in 1860 he was made the captain of the "Wide-awakes" in the political campaign of that year. Afterwards it was in this organization that many of the veterans in the civil war learned their first lessons. In camp and at the front he was a most valued and respected officer. With character above reproach, grave in demeanor, few in words and of commanding appearance, both field and line officers came to recognize him and Captain Harvey Bassett, of Meriden, as the "fathers of the regiment."

In the care of his men he manifested the sincerest interest. He did not believe, as did too many a commander, that enlisted men were clods or brutes, to be kicked into duty. The illness of any one of them gave him grave concern, for he seemed to feel responsible for the safety of each individual of his command, and was inclined to reproach himself for mishap to any of them. The first death in his company (Hobart A. Bassett) had a most depressing effect upon him. Many of the men were down with the terrible fever that raged at Fairfax seminary. Linsley, Ives, Munson, died in quick succession. Concern at the loss of these, and the consequent exposure of camp life, aggravated a slumbering disease in his system (a bronchial trouble), which threatened prostration. Then came the long expected orders for the more active theatre of war. The hard seven days' march to Acquia Creek, the succeeding battle at Fredericksburg, the wintry quarters at "camp mud," all made a combination calculated to try the hardest nerve.

With the transfer of the regiment to Newport News he hoped to regain something of his old strength. From there the command was ordered to Suffolk, taking active part in the protracted siege of that place. Then came the famous "Blackberry raid," fruitless in everything but the disabling of a

large number of men. It was at this point nature gave out, and with great reluctance he asked to be relieved of such severe duty. The request was promptly granted and transfer to Providence made, as stated in the beginning.

77. Edwin A. Thorpe—Son of James and Caroline (Flint) Thorpe. Born North Haven, 1840. Enlisted Company E, Fifteenth Conn., July 31, 1862. Examined for promotion January 9, 1864; commissioned captain Company K, Twenty-ninth Conn. (colored), February 2, 1864. Engaged at battle of Deep Bottom, Va., and at the siege of Petersburg. Wounded in assault on Fort Gilmore and confined in hospital six months. Returned to command and entered Richmond at its surrender with his regiment. Recommended for promotion to rank of major. Mustered out at close of war. P. O. address, Custom House, Philadelphia.

78. Rufus Thorpe—Son of Jacob and Alma (Bassett) Thorpe. Born in North Haven. Enlisted Company K, Fifteenth Conn., August 9, 1862. Detailed in ambulance corps. Discharged for disability June 8, 1863. P. O. address, North Haven, Conn.

79. Sheldon B. Thorpe—Son of Dennis and Elmina (Bassett) Thorpe. Born North Haven, 1838. Enlisted Company K, Fifteenth Conn., August 9, 1862. Appointed Sergeant. Discharged for disability April 27, 1863. P. O. address, North Haven, Conn.

80. Henry D. Todd—Son of Orrin and Aurelia (Clinton) Todd. Born North Haven. Enlisted Company B, Twenty-seventh Conn., September 1, 1862. Mustered out with regiment. P. O. address, North Haven, Conn.

81. Kirtland Todd—Son of William Todd. Born North Haven. Enlisted Company B, Twenty-seventh Conn., September 9, 1862. Captured at Chancellorsville. Paroled and mustered out with regiment. Settled at Wallingford, Conn. Died 1881 and buried there.

82. Dennis W. Tucker—Son of Samuel Tucker. Born Northford, Conn., 1835. Resident North Haven at enlistment. Enlisted Company F, Twenty-seventh Conn., October 18, 1862. Wounded at battle of Fredericksburg. Mustered out with regiment. P. O. address, Fair Haven, Conn.

83. Henry F. Tuttle—Son of Allen and Caroline (Tuttle) Tuttle. Born North Haven. Enlisted Company K, Fifteenth Conn., August 12, 1862. Served term and mustered out with regiment 1865. P. O. address, North Haven, Conn.

84. Justus Voght. German birth. Removed to North Haven 1858. Enlisted Company K, Twenty-seventh Conn., September 3, 1862. Wounded at battle of Fredericksburg. Mustered out with regiment. P. O. address, Soldiers' Home, Noroton, Conn.

85. Horace Waters—Son of Jesse and Betsy (—) Waters. Born North Haven, 1814. Enlisted in regular army (Fourteenth U. S.) Details of service unknown. Waters was of dissipated habits. He was enlisted by Elizur C. Tuttle, who, it was claimed, placed him in the regular army, instead of the Fourteenth Connecticut. Died and buried in Elmira, N. Y.

A brief resume of the foregoing volunteers may be made as follows:

Total enlistments,	85
Number killed in action,	5
Number wounded,	8
Died from wounds,	1
Died from disease in service,	14
Captured and imprisoned,	9
Discharged for disability,	14
Commissioned at enlistment,	4
Promoted from ranks and commissioned,	4
Deserted,	1
Mustered out with regiment,	52

During the summer and fall of 1865 the soldiers arrived home from the front. Not one could say that his service had benefited him; on the contrary, if he

did not feel it then, he came afterward to know that war strikes with other weapons than sword or bullet. Life was never quite the same to the veteran at the laying down of his arms, as when he took them up. The ordeal of camp, march, guard duty, battle, illness, hunger, thirst, cold, swept away many a youthful dream and aged him by many years. Neither could it be claimed he had been commensurately paid in dollars and cents for his labor. Previous to the fall of 1862, the town granted no bounty. In the latter part of that year, the following schedule shows what a volunteer received:

Town bounty,	\$100 00
U. S. advance bounty,	25 00
State bounty, enlistment,	50 00
First installment yearly state bounty,	10 00
Officer's enlistment bounty (usually allowed),	2 00
Month's advance pay (for private),	13 00
	<hr/>
	\$200 00

This was his financial outfit. Pay days in the army were uncertain occasions, occurring anywhere from two, three, four, and even more months apart. The pitiful sum of thirteen dollars, less clothing account, for a month's service, went but a little way, no matter how carefully expended.

With the arrival of the veterans the town was awakened to something of the enthusiasm that characterized it three years before. July 4, 1865, the Fifteenth Connecticut reached New Haven for final muster out. As this regiment contained more of the townspeople than any other, it was thought fitting that its return should be made the occasion of a public ovation. On the following Sunday (July 9) the national colors were displayed in the Congregational church and the Rev. W. T. Reynolds, its acting pastor, preached a discourse suitable to the event. The next day a public meeting was held in Academy hall. A plan was agreed upon for a demonstration.

On July 14 another meeting was held, at which \$180.00 was reported as raised for expenses. At this time it was decided to include in the reception all returned veterans in town, as well as all members of Company K, of the Fifteenth Connecticut, and that July 19 should be the occasion.

The latter date brought its triumph to the little band of heroes. The historic "old green" was chosen as the place of assemblage and the town literally transferred itself to this spot. At 2 o'clock a procession formed near the Congregational church under the marshalship of Whitney Elliott. In this was included about fifty veterans under command of Captain H. H. Stiles. Headed by the Centerville Cornet band, the gallant company moved up and around the old cemetery and thence to the lower clump of oaks on the green where the speaker's stand had been placed. On arrival there Willis Tuttle was made president of the day and the following order of exercises was observed :

- | | |
|------------------------------|----------------------------|
| 1. Music | Band |
| 2. Welcome | President Tuttle |
| 3. Response for the Soldiers | General E. D. S. Goodyear |
| 4. Report of Enlistments | Rev. W. T. Reynolds |
| 5. Dirge | Band |
| 6. Address | Rev. Leverett Griggs, D.D. |
| 7. Poem | Whiting S. Sanford |
| 8. Oration | Rev. J. J. Woolley |
| 9. Music | Band |

Adjournment was now made for dinner. This was a superb donation, the like of which was never laid before in North Haven. It was served under a huge tent decorated with flags and flowers for the occasion. The Rev. Mr. Gilbert of Wallingford presided. An incident of the afternoon will be remembered in the breaking of the topmast of the liberty pole erected on the green in 1861.

A slight rain fell between 6 and 7 o'clock and at its close the veterans again formed and preceded by

the band marched to the cemetery and strewed flowers on the graves of their comrades. This was the first decoration service, held in North Haven.

Twenty-five years later, or on July 25, 1890, the quarter-century recurrence of the above noted reception was celebrated. At the preceding town meeting, October, 1889, a committee consisting of

David L. Clinton, district No. 1,	Frederick W. Jacobs, district
Robert N. Barnes, district No. 2,	No. 6
Robert O. Eaton, district No. 3.	Henry W. Elliott, district No. 7.
George J. Merz, district No. 4,	William B. Roberts, district No.
Jared B. Bassett, district No. 5,	8,

was appointed to take charge of the celebration. Elaborate preparations were made for so marked an event. The exercises opened on the evening of July 23 with a children's concert in Memorial hall, under the lead of Mr. C. D. Robinson. July 25 was selected as the appropriate day, but it opened stormy in the extreme. A large tent arranged especially for the music and addresses was pitched upon Pierpont Park.

Rain fell in torrents during the exercises there, scattering the audience and sadly marring the pleasure of the gathering.

The following circular gives the main features of the day.

* PROGRAM.

1. Sunrise, Salute of forty-four guns and ringing of church bells.
2. 10 a. m. Street parade. The line will form on Church street, right resting on Memorial Hall. The route of march will be up Washington avenue to Elmtree and countermarch to Broadway, Broadway to State, to Broadway, to Pierpont, to Trumbull square, to Church, to tent on Pierpont Park.

Citizens along the line of march are invited to decorate their residences.

3. 11 a. m. Public meeting in tent.
 1. Music Band
 2. Roll call of the veterans . . . Gen. E. D. S. Goodyear
 3. Address of welcome Robert O Eaton
 4. Response Sheldon B. Thorpe

5. Music—children "Star Spangled Banner"
6. Address . . Major John C. Kinney of Hartford, Conn.
7. Music—Children On, On, the Boys are Marching
8. Five minute addresses.
9. Music—Children Red, White and Blue
10. Five minute addresses.
11. Music—Audience America
4. 2 p. m. Dinner to the veterans, members of old state militia, and invited guests, in Memorial Hall. An ample collation will also be served to all present.
5. 4 p. m. Athletics, including a base-ball game by the veterans vs. citizens.
6. 6 p. m. Salute of 13 guns and ringing of bells.

The weather continuing stormy, at the close of the dinner the tables were removed in Memorial Hall and the remainder of the afternoon was devoted to brief addresses. These were impromptu, but proved one of the pleasantest features of the gathering. Several private residences were handsomely decorated, noticeably those on Washington avenue.

MEMORIAL DAY.

The institution of Memorial day was not recognized here until 1868. At first it was the custom to observe this occasion near the middle of June, when flowers were the choicest. At such times Sunday afternoon was selected. With the possible omission of this service in the year 1871 the day has been annually kept since. In later years May 30 has been made the anniversary of the sacred event. The people throughout the town have been attentive to its observance and their interest in it appears unabated.

VETERAN SOLDIERS' ASSOCIATION.

In 1885 the veteran soldiers formed an organization, the object of which is perhaps best expressed in its constitution :

"The object of this Association shall be, first, to procure the
 "erection of a Monument to the memory of all deceased soldiers
 "and sailors of this town who served in the War of the Rebellion.
 "Second, to secure the proper observance of Memorial Day.
 "Third, to promote and perpetuate as comrades the peculiar relations we sustain toward each other."

In accordance with the above, the Association appointed a committee to appear before the annual town meeting in October, 1885, to ask for an appropriation of one and one-half mills on the grand list, as provided by statute, for the erection of soldiers' monuments, etc. The committee met with a handsome reception, and the following vote was passed :

"Voted, That the sum of one and one-half mills on the dollar
"on the grand list of the town as last completed, be and the same
"is hereby appropriated from the treasury of the town toward the
"erection of a public monument in memory, &c., &c."

Having received this encouragement, the Association felt itself specially called to action. The sum of \$3,000 was named as a needed amount to be raised. It had long been known that the late Captain H. H. Stiles had devised \$500 to assist in erecting a monument, whenever the time was ripe. That time seemed to have arrived; the veterans set about their work with alacrity, and the long dreamed of tribute appeared near at hand. The financial responses were liberal and the amount assured.

The first mutterings of opposition to the movement manifested themselves in a petition for a special town meeting to repeal the appropriation. This meeting was held November 3, 1885, but failed to carry its point. The reasons alleged were that a Public Building was needed, and would better serve as a memorial than a granite monument. On this issue the community became divided. A portion of the local clergy unaccountably entered the lists, and ignoring the existence of the veteran element, antagonized the original plans. Under the specious pretext of a Memorial Hall, the taxpayers were appealed to to reverse their previous action. The veterans were not caught by this logic. To their everlasting credit be it said, they remained true to the belief that no building or pile of buildings under the whole heaven as fitly com-

memorates and emphasizes the patriotism of the Union soldier before the world, as the simple granite shaft surmounted by the well-known warrior figure.

The winter passed in more or less agitation of the matter. The veterans pressed the canvass for funds, and it began to be seen that the spring would witness the laying of the foundation of the monument. Another special town meeting was petitioned for and held February 3, 1886. This gathering was largely attended, and with the following results:

Voted, That in memory of the soldiers who served in the late war, and for the uses of the town, we, the legal voters and citizens of the town of North Haven, do erect a hall within one year from this date, to be known as Memorial Hall, at a cost to the town not exceeding \$5,000, and that the sum of one and one-half mills on the dollar on the grand list as last completed be hereby appropriated from the treasury of the town towards the payment of the cost of said hall.

Voted, That the additional expense thereof, over and above the aforesaid appropriation, be defrayed by five annual payments from the treasury of the town, unless the town shall otherwise direct.

Voted, That the vote passed at the meeting of October 5, 1885, appropriating one and one-half mills on the grand list of the town for the erection of a soldiers' monument, be rescinded.*

These resolutions were the death blow to the monument. The veterans did not violently assail the Public Building project; they were suddenly left in a hopeless minority. It was felt they could better afford to wait the unerring verdict of time than force a bitter partisan fight on the community. Public opinion, influenced by need rather than by patriotism, they recognized as a stubborn foe, and so retreated, defeated and humiliated.

At the meeting mentioned above a building committee was appointed to contract at once for the

* Town Journal.

erection of a public hall. It was made up as follows :

Romanta T. Linsley,	}	<i>Selectmen.</i>
Willis B. Hemingway,		
Frederic E. Jacobs,		

Isaac L. Stiles,	}	<i>Citizens.</i>
Rev. W. T. Reynolds,		
Isaac E. Mansfield,		

Solomon F. Linsley,	}	<i>Ex-Soldiers.</i>
Sheldon B. Thorpe,		
Dr. Robert B. Goodyear,		

Organization of this committee was effected at once. A lot was purchased from the Cowles estate, plans for a building adopted, and ground broken May 10, 1886. It had been voted by the town the year previous to celebrate the one hundredth anniversary of its incorporation the next October, and hence the appropriateness of dedicating the new hall at the same time.

The contract for erection was awarded to Solomon F. Linsley. The work was driven forward during the summer with all possible speed, but as early as October it was foreseen the building could not be completed in season for the Centennial ceremonies. Attention was then turned to finishing such portions of it as would be most needed on that occasion. A popular concert to be given as the inauguration of the joyful occasion, seemed to call especially for hall privileges, and consequently the upper floor was completed first.

MEMORIAL HALL.

The building is of brick, manufactured by I. L. Stiles & Son, 43 feet by 75 deep. A projection of 12 feet in front, semi-circular in style, and carried to the top of the structure, contains two winding staircases, which meet in the vestibule on the second floor. On the first floor a wide hall extends from the entrance to the court room in the rear. On the right

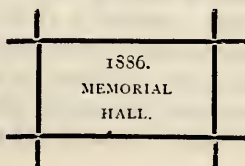
the Bradley Library Association has its quarters, occupying one-fourth of the lower floor. Directly opposite is, first, the town clerk's office and vault, and then the selectmen's room. A narrow passage connects the two apartments. The vault for records is a heavy piece of masonry, built from the foundation and provided with modern methods of protection from fire. Beneath this vault are constructed two cells for the duration of local criminals.

The rear half of the building is devoted to a large apartment more definitely known as the "court room," or "grange room." Here the Patrons of Husbandry have their headquarters. A side entrance admits not only to the main floor, but to the basement and rear of stage in the hall above. The entire arrangement of the building has been found very convenient under the test of practical use.

The second floor furnishes one of the pleasantest halls found in country public buildings. The entire area is made available. The roof is finished to the peak and supported by huge trusses. The stage is conveniently arranged and mounted with suitable scenery. Settees of approved pattern offer seating accommodations, and a light and commodious gallery is provided for patrons of such places. The inside finish is of hard pine and whitewood. The cost was not far from \$8,000.

There is a wide divergence of opinion as to whether after all this building fitly expresses its builders' design.

The only discoverable external features of a memorial nature are these words raised on granite blocks across its front :



To the stranger such is an indefinite inscription. So many memorial structures are erected from other than patriotic motives in this day, that the lack of specific statement, either by word or device, makes this pile valueless as an object lesson. Furthermore, even within its doors no emblem to denote its character is seen until a small marble tablet, six feet by three, set in the vestibule on the second floor is pointed out as containing the names of those who died in service during the Rebellion. They are as follows:

Leverett M. Rogers, Walstein Goodyear, Joseph O. Blair, John McCormick, Frederic G. Eaton, Theodore Bradley, Harvey S. Hoadley, Oliver T. Smith, Hobart A. Bassett, Edgar S. Bradley, Henry Culver, Russell Hills, Samuel M. Linsley, Jacob F. Linsley, Augustus G. Morse, Milton B. Pardee, Merton L. Smith, Horace Waters, Ellsworth Bradley, Albert E. Clarke.

Various attempts were made by the veteran soldiers to secure upon the walls of the main hall some recognition of the services of their comrades, together with patriotic insignia indicating the intention of its builders. To all such suggestions the committee turned a deaf ear. As the building progressed it became more and more apparent that its chief promoters sought more a public edifice than a soldiers' memorial, and the sequel abundantly proved it. No provision whatever was made for an assembling place or headquarters for the veterans, and for some three years after its completion the latter body was required to pay rent for holding its meetings in it. As an expression therefore of the wishes of the living defenders of the nation, it is a failure. Their ultimate hope rests in the descendants of the old native born North Haven families to provide yet some truer memorial sacred to the four score and five souls who defended their country in the hour of its need.

THE BRADLEY LIBRARY.

This institution, located in the above mentioned building, is indebted for its existence to the Hon. Silas Leverius Bradley of Auburn, N. Y. Mr. Bradley was the son of Solomon and Lora Bradley and grandson of Titus Bradley. The paternal homestead stood on the east side of the street a few rods north of the magnificent elm tree near the residence of Charles H. Thorpe. Titus Bradley was an extensive land holder and one of the leading citizens of the town. He had a large family, the most of whom inherited their parents' worth and integrity. Solomon, the father of the subject of this narrative, was not of this favored number. The tavern had more attractions for him than the church, and destitution and want, therefore, were no strangers at his fireside. Silas Leverius was the youngest of the family. His early education was obtained at the "old red school house on the green." When fifteen years old, or in 1831, he united with the Rev. W. J. Boardman's church, a step unusual at so tender an age. It was soon after this important act that he began his business career. Obtaining two small tin trunks, such as were in use by peddlers, he found in Joel Ray, a noted merchant at Mansfield's Bridge, a large-hearted friend. Mr. Ray generously filled his trunks with such "household notions" as were in demand, requiring no security but the boy's word. At first his journeys were on foot around the town; later he widened his circuit and on one occasion traveled so far east as Norwich, Conn. Here he fell in with a merchant who persuaded him to abandon his old battered trunks and enter his employ. He was fitted out with a wagon and made repeated circuits of the state, increasing his trade and popularity at every trip. It was in the line of this duty that he eventually reached Auburn, N. Y. Here he was again persuaded to make another change, and entered the employ of a Mr. Lester. This

was in 1837. A few years later he became a partner in the house. In 1841 he married Miss Jane Loomis of Auburn, and prepared to make his home in that bustling village. Thither he removed his mother in her declining years.

It is probable that under like adverse circumstances no other North Haven boy ever attained the honors and position Mr. Bradley won. In all circles his counsel was unquestionably followed. In 1841 he was chosen an elder in the Second Presbyterian Church of Auburn. In 1860 he was elected a director in the First National bank, and in sixteen years rose to be its vice-president, followed a year later by his elevation to its presidency. Besides this, he had other positions of trust, all of which were as carefully managed as his personal affairs.

Such a course could not but win friends, wealth and respect; he had all in abundance, insomuch that at the day of his death, April 17, 1883, the city of Auburn mourned his loss as a universal one.*

By the provisions of Mr. Bradley's will it was found he had not forgotten the home of his boyhood. A legacy of \$1,000 was granted on condition the incorporation of a public library association was secured within one year from the date of his decease.

Notice of a public meeting to take action upon this bequest was issued by Edward L. Linsley, Esq., town clerk, and held September 5, 1883. At this meeting a committee was chosen consisting of the Rev. William Lusk, Jr., the Rev. William T. Reynolds, the Rev. Emerson S. Hill, Edward L. Linsley, Maltby Fowler, Sheldon B. Thorpe and Dr. Benjamin M. Page, to prepare a plan of organization.

This committee reported at a subsequent meeting October 11, 1883. Their plan was adopted and the committee were made the incorporators. Their instructions were to apply to the next legislature for

* Press Reports.

a charter which was secured at the following January session.

The corporate members organized March 31, 1884, with the Rev. William Lusk, Jr., president, Dr. B. M. Page, treasurer, and Edward L. Linsley, secretary. A wing of the residence of Dr. Austin Lord was leased for a library room. This apartment was opened to the public October 1. Miss Alice F. Lord was appointed librarian and the room was opened for patronage two afternoons and evenings in each week.

The Association remained here until the completion of Memorial hall as noted. The transfer was made late in December, 1886, and celebrated by a reception on New Year's day, 1887. At this time about 1,000 volumes were on the shelves and the running expenses were nearly or quite met by the receipts. Only about three-fourths of the legacy had been expended, but by careful management this had been found sufficient to place the library on a substantial footing.

At present it contains something over 2,000 volumes; the leading magazines and illustrated papers are found on its tables. An annual subscription of two dollars entitles the holder to two volumes at a time, often as desired, and a subscription of one dollar to one volume, etc. Transient loans are fixed at five cents each. A cabinet for the collection of valuable papers, curios or deposits of any nature has recently been added. A fine crayon portrait of the donor adorns the walls, and as a local reminder of him, the old family dining table from which he ate his frugal meals while a boy was presented to the Association by Mrs. Joshua M. Childs.

Valuable donations of books have been received from time to time. The most noted of such gifts have come from the publishing house of J. W. Bradley & Co., of Philadelphia, and from Dr. Judson B. Andrews of Buffalo. Very recently also a valuable

consignment was received from the bequest of Mrs. Bradley, widow of the founder. Though connected by no ties with North Haven she yet evinced by occasional liberal donations her sympathy with her husband's bequest, and it was found upon her death she had supplemented her husband's legacy by a like amount of her own. The present officers are the Rev. W. T. Reynolds, president ; Sheldon B. Thorpe, secretary ; Joseph Pierpont, treasurer, and Miss Harriet Andrews, librarian.

CHAPTER XIII.

THE CONGREGATIONAL CHURCH, 1846-1892—THE EPISCOPAL CHURCH, 1822-1892.

The Rev. Ira H. Smith was made the successor of the Rev. Leverett Griggs in the pulpit of the Congregational church. He had been selected from the several candidates as the most promising, and was ordained February 10, 1846. After only a year's service, in which he fully sustained the people's confidence, he found himself in such ill health as to be unfitted for the further care of his pastorate. By the advice of his physicians he tendered his resignation and was reluctantly dismissed, March 28th, 1847.

Then followed two years of "candidate preaching," during which period the Reverends Love, Bushnell and Pettingill received invitations to "settle." None accepted, and it was not until the Rev. Theron G. Colton came that it appeared as if a satisfactory shepherd had been found. Like his predecessor, Mr. Colton was young, stirring and ambitious. He was ordained pastor September 25, 1849; but his ministerial term was destined to be brief. Dissensions arose, and he felt constrained to ask for a dismissal, which was granted August 26, 1851. He was followed by the Rev. Owen Street, a most godly man, who declined a call to settle, but who remained a little more than a year, to the great satisfaction of his hearers.

The next successful candidate, destined to become the eighth pastor of this church, was the Rev. Silas W. Robbins, who was ordained June 16, 1853. Up to this time six hundred dollars had been fixed as the salary of the minister, but with the advent of Mr. Robbins it was raised to seven hundred dollars. The

young pastor entered upon his duties with a will, and speedily won for himself a high reputation, not only in his own pulpit, but within the limits of the Consociation. It was a time, however, of "spiritual depression," and the Church harvests were not plentiful. Mr. Robbins very pointedly called attention to this, and thereby incurred the displeasure of some of his congregation. Opportunely, for him at least, came a call from a distant field, at a larger compensation, and he asked that his church relation be dissolved, which was done by council, October 13, 1856.

The Rev. Benjamin St. John Page came into the pulpit in the spring of 1857. It did not take long for the society to discover that he was a preacher cast in a far different mould than any of his predecessors. Nature had royally endowed him with brains and imagination, and he had as royally developed both by study and observation. He was employed to fill the pulpit for a year on trial. It was his privilege to make the Gospel attractive to the young of his congregation. Hitherto little had been done to make the latter more than silent partners, but under his stimulus and encouragement the Church took a long leap forward in "faith and works." The Society unanimously advanced his salary to one thousand dollars.

Mr. Page was an original thinker. Fearless and plain spoken, he made haste to expose evil and commend righteousness. Every fibre of his body and every thought of his heart was intensely loyal to his God and his country, and in the defense of each he was wont to speak at times as one inspired. When he denounced the devil, his hearers appeared unmoved; but when he attacked slavery, some arose and left the meeting-house. The latter occasions were not rare, and as a final outcome a few families withdrew and attended St. John's Church.

At the time of his engagement a committee of the society was appointed to confer with him regarding a

settlement, but such a course did not meet his wishes. He was therefore engaged from year to year, at the stated sum mentioned, until 1861, when the amount was reduced to \$900, and Horatio N. Warner was appointed to inform him of "the state of feeling existing in the society." This was the beginning of an outbreak. It culminated the next year at the annual meeting, whereat it was voted to still further reduce his salary to \$800. Such an act the minority denounced as cowardly, but it had its intended effect, and Mr. Page declined a re-engagement. The causes of this separation were political, social and spiritual, three influences which, combined, terminated his usefulness in this field. During his five years of service, ninety-one persons united with the church, the highest average in pastoral results since the days of Dr. Griggs.

The resources of the Prudential or Society's committee were now again called into action to supply the pulpit. Candidate after candidate passed in review, all unsatisfactory, until it was characteristically said that "there were sheep in that fold whom even the Angel of the Lord could not shepherd." Finally came the Rev. John C. Paine, a man of worth, and to him the society offered the pastorate; late in February, 1863. After some hesitation it was declined, by reason of the limited salary, and the ship was pilotless once more.

During this period of uncertainty there was one level-headed gentleman, John Gill, who steadily kept in view a certain local meeting held early in January at West Haven. Among the speakers on that occasion was a man on the sunny side of middle life, who interested Mr. Gill much. On his return home he informed Hervey T. Dayton, a member of the First Ecclesiastical Society's committee, that "he had found a man for the North Haven church." Dayton, in view of his already large experience in catering for

that body, was a little incredulous, but paid Mr. Gill's selection a call and secured his services a Sabbath or two for the vacant pulpit.

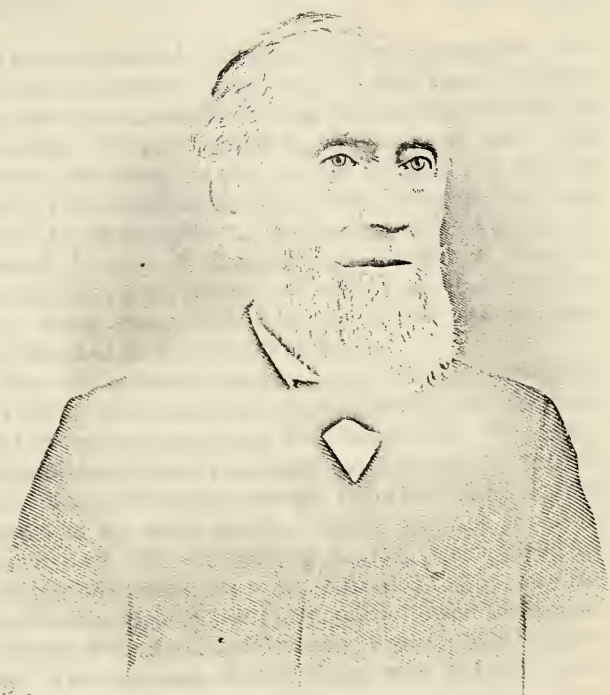
Thus was the Rev. William T. Reynolds* introduced to the North Haven church and people. He preached January 18 and the two succeeding Sabbaths, and then fell into the long procession of "passed candidates." On Mr. Paine's withdrawal, as noted, Gill renewed his request that Mr. Reynolds be recalled, with such success that the latter was hired for one year, and he entered on what proved to be his life work, March 15, 1863.

His salary was fixed at eight hundred dollars. At the close of the first year it was raised to nine hundred, with a re-engagement. This contract was renewed annually until 1867, when the amount was increased to one thousand dollars, and in 1869 to \$1,200. In the latter year preacher and people, after six years of acquaintance, deemed it desirable that still more intimate relations be established between them and a return made to one of the former usages of the church. Accordingly, Mr. Reynolds was invited to become its permanent pastor, and he was installed as such April 29, 1869.

At this installation service the following order of exercises was observed :

Anthem, Choir
Invocation and reading of the Scriptures, The Rev. E. C. Baldwin

* William Thomas Reynolds is the son of James and Hetty (Smith) Reynolds, and was born in West Haven, Conn., November 23, 1823. The family is an ancient one, and so far as this country is concerned dates back to the first settlement of Wethersfield. Young Reynolds was prepared for college at the Episcopal Academy in Cheshire, and entered Yale in 1841. He was graduated in 1845, and spent one year immediately thereafter at Andover Theological Seminary. In 1846 he returned to Yale and remained two years in the Theological department, graduating therefrom in 1848. In 1850 he married Sarah M. Painter, of his native town. He did not enter the ministry at once, but spent a portion of his time in teaching. He was ordained pastor of the Congregational church in Sherman, N. Y., April 22, 1852, remained there three years, when from failing health resigned and returned to West Haven. He again went to New York state in 1856, and ministered to the church at Kiantone until 1862, when he returned to West Haven, on the death of his father.—*History New Haven County.*



William J. Reynolds

Sermon,	The Rev. E. L. Clarke
Installing prayer,	The Rev. George A. Bryan
Charge to pastor,	The Rev. S. P. Marvin
Right hand of fellowship,	The Rev. J. A. Gallup
Charge to the people,	Dr. Leverett Griggs
Benediction,	Pastor

The ministerial question settled, attention was directed to material interests. It had been foreseen that the church building was becoming unsuited to the needs of its worshipers. A year and more was spent in devising plans for its betterment, and in March, 1871, a building committee, composed of Deacon F. L. Barnes, Willis B. Hemingway, Whiting S. Sanford, Lyman F. Bassett and Horace P. Shares, was appointed to rebuild or repair, as they deemed best. They chose to do the latter, and the contract was awarded to Solomon F. Linsley.

The last service prior to closing the doors was held May 14th. The work was pushed during the summer, and the lecture room was first completed. The main audience room was reopened for worship November 12th. The cost of the change, together with the new organ (set up some months later), was not far from \$15,000. Of this amount, \$12,447.69 was raised by subscriptions, fairs, etc. Mr. Alfred Linsley was the largest individual donor (1,131.50), followed by Horace P. Shares with \$750, and Deacon Whitney Elliott with \$450. The balance of the claim was wrestled with during the two succeeding years, until it was announced, in the spring of 1874 (prematurely, however), that the church was free from debt. To celebrate this event was the first thought of the people, and the evening of April 30th was selected as the proper time. Jubilees and bell-rings have in all lands sustained very close relations with each other, and as this was the first occasion of the kind, the young Congregationalists did not propose to occupy a back seat during the demonstration, but rang the old

bell of four-score years with such zeal that it gave up the ghost in the height of its loudest clanging. It was irremediably cracked. A few months later another and somewhat heavier one was procured, but by some strange oversight was not keyed in harmony with that of St. John's Church.

The latter mishap and the non-arrival of the new organ caused a postponement of the re-dedication exercises. November 18th, or the 156th anniversary of the planting of the church, was finally fixed upon. The Rev. Burdett Hart, of Fair Haven, preached the sermon, and the Rev. D. W. Havens, of East Haven, offered the dedicatory prayer. A large congregation united in giving thanks for so pleasant and commodious a house of worship.

From that time the "lines" of this church "have fallen in pleasant places." During the ministry of the Rev. Mr. Reynolds,* 350 communicants were added, and its membership January 1, 1893, was 313. There are two Societies of Christian Endeavor, three Circles of King's Daughters, one company of The Loyal Legion, one White Cross Society, one Ladies' Benevolent Society and a Sunday school of 500 members connected with it. Its weekly offerings have risen from small sums to \$1,328.53 in 1890; \$1,851.49 in 1891; \$1,817.38 in 1892.

One will search in vain for anything startling or sensational in the history of this ancient church. It has sought rather to keep quietly the faith of its founders, than found new faiths for its followers. The last quarter century has brought about more changes in its policy than occurred in all its former history. Among the more radical of these may be mentioned the recommendation that its constituency, as well as

* The Rev. William T. Reynolds tendered his resignation April 1, 1893, this date ending the unusual period of thirty years' ministry in the same sacred desk. His decision was reluctantly assented to by church and society. Both bodies tendered their warmest thanks, and the former unanimously made him pastor *emeritus*.

applicants for membership, abstain from the use of intoxicating liquors; the privilege granted its female members to vote in the church meetings; the use of unfermented wine at the Lord's Supper; the restriction to a five years' official term of its deacons (unless re-elected), and the abolition of the afternoon service.

According to the most trustworthy accounts, in all 1,541 persons have been connected with it since its organization. It is not probable this number fully covers its membership, as its early records were negligently kept. Four catalogues have been issued in the following years, respectively: 1832, 1871, 1886, 1892.

Two hundred ten families in the parish are connected with it, many of these living from two to three miles distant from the place of worship. The average Sabbath congregation may be placed not far from 250. The hour of morning service is 11 o'clock, and that of the Sunday school 12.30. The Society of Christian Endeavor meets at 6 o'clock in winter and 7 in summer, and the evening church service is held an hour later. The mid-week prayer meeting occurs on Thursday nights. There is also service in the Clintonville chapel every Sunday evening.

Twenty-four deacons have been associated with its history, some of whose terms were of 48, 44, 39, 37, 35, 20 years' duration. Its discipline has been in harmony with Congregational usages of the current time, and though always profoundly jealous of its rights, its record appears singularly free from those internal dissensions wont to harrass the early churches. All honor to it! It was the Genesis of this New England town.

THE CONGREGATIONAL SUNDAY SCHOOL.

The formal organization of the Congregational church Sunday school took place in 1825.* At this

* Published report of the Conn. S. S. Union, 1827.

time it had a membership of eighteen teachers and ninety-five scholars. Deacon Byard Barnes was chosen superintendent. Previous to this a board of six directors† had for four years conducted, in a general way, Bible study. The library numbered 187 volumes.

The following gentlemen have served as superintendents:

Dea. Byard Barnes,	Dea. Whitney Elliott,
Jude B. Smith,	J. Boardman Smith,
Eleazer Warner,	Solomon F. Linsley,
Willis Tuttle,	Sheldon B. Thorpe,
Ezra S. Munson,	Dea. H. P. Shares,
Dea. Frederick L. Barnes,	Dea. Cullen B. Foote,
	George J. Merz.

Weekly class contributions and teachers' meetings were begun by Deacon Elliott in 1860. Sunday school concerts, at one time so marked a feature in its history, owed their success to S. F. Linsley, 1870-2. During the past thirty years no efforts have been spared to make this organization most popular, and to-day it enjoys the rare distinction of carrying almost the entire resident membership of the church on its rolls. On January 1st, 1893, it numbered five hundred two members. In 1882 its benefactions were \$572.47. It elects its officers and makes its own regulations, and receives at all times the co-operation of the church.

THE EPISCOPAL CHURCH.*

The Prudential Committee of the "Episcopal Society" had administration of its local affairs until 1842, when, by statute, the wardens and vestrymen were made the governing body, as was the practice before the Revolutionary war. In 1877 the Legisla-

† Jacob Bassett, Joel Ray, Eleazer Warner, Justin Bishop, Hervey Smith, Byard Barnes.

* Gathered from the unpublished history of the parish by the Rev. William Lusk, Jr.

ture passed an act, taken advantage of in 1882 by the Society, whereby it became organized as a "Parish of the Episcopal church in Connecticut." So that it may be said that St. John's Parish, as organized by the canons of the Diocese of Connecticut, that is, under law, dates not from 1759, but from 1882.

The Rev. O. P. Holcomb, as noted [see Chap. IV], officiated here a part of the time, 1818-1822. With him was associated as an alternate the Rev. John M. Garfield, a man of attractive parts and a favorite with the younger portion of the people. During 1824-1827 the Rev. Joseph Perry, of New Haven, one of the older clergymen, visited the parish often as his divided labors would allow. In these four years the church came well nigh being stranded from very fewness of members and means. If ever the providence of God in the care of his own is made manifest, here was an illustration. They were "saved so as by fire."

Between 1828 and 1832 the Rev. Ashbel Baldwin, then in his 71st year and residing in Wallingford, added the North Haven church to his already over-burdened field, and visited it from one-third to one-fourth of the time on Sundays, and as often weekly as circumstances permitted. The latter visits were made to private houses, where brief services were often held.* Mr. Baldwin's position was so unique and his work so beneficial, that he deserves here more than mere mention of his name. Born in Litchfield, Conn., he was educated a Congregationalist and was graduated from Yale College, 1776. He acted as tutor for a time in a Church of England family in New York state, and while in that capacity assisted as a "lay reader" in the local place of worship. This led him to become a Churchman. He was also a patriot in the Revolutionary war. He organized the present Sunday school of St. John's

* The first recorded instance of neighborhood religious meetings.

Church in 1828, with four teachers and nineteen scholars. He was also the first to introduce a distinctive literature for the young, in the form of *The Children's Magazine*, and in 1831 laid the foundation of the present Sunday school library. His salary was \$111.11 per year. Among his official acts here was the baptism of Hobart Baldwin Bigelow, afterwards Governor of Connecticut. He was a firm friend of Levi Bigelow (father of the late Governor), and generally made this gentleman's home his stopping place when in North Haven. At that time Mr. Bigelow lived on the place now owned by Willis Hull.

In 1832, through the efforts of Ezra Stiles, an organ was purchased, at a cost of \$105. It came originally from Wallingford. Captain David Cook brought it from England, and in 1762 it was set up in St. Paul's church. At this time it was a plain wooden box, containing pipes, bellows, air chamber and a spiked cylinder. Attached to this cylinder was a crank which, when turned, operated on certain pipes and produced music. It was historic, too, in that it was the second instrument of its kind brought into the state, the first being set up in Stratford, 1756. A few years before it came to North Haven a bank of keys was substituted for the cylinder, and it was otherwise improved.

Such was the first organ set up in the old church of 1760, and Ezra Stiles was its first organist. When the present church was built it was placed in the alcove of the gallery.

Mr. Baldwin was followed by the Rev. Charles W. Bradley, a descendant of William Bradley, the New Haven planter. He was a young man of twenty-six, and speedily gathered about him the young men of the parish. A part of his time was spent in Northford. It was during his ministry that the main part of the present brick church was erected.

This building stands a little south of the old site.



Engr'd by W. E. Bachman Boston N.Y.

W. B. Bigelow

on land originally belonging to Dr. Trumbull. Its corner-stone was laid by the Rev. Mr. Bradley, June 12th, 1834. The architect was Sidney M. Stone of New Haven, and the master mason one Miles Barber. Its cost in money was \$3,551.65, with some indebtedness provided for by notes. Its dimensions were 44x36, with a tower in front 13x12. The latter was finished with wood, but remodeled in 1871. The bricks were made by Horace Stiles and 92,000 were used in its construction. The interior was finished in plain wood-work. At the east end of the nave was the chancel, protected by a light railing, in the rear of which rose a high pulpit reached by winding stairs. In front of this, and considerably lower, stood the prayer and reading desk, and on the left was placed a semi-circular Communion table.

A year was consumed in building and the edifice was consecrated by Bishop Brownell in June, 1835.

The model was Trinity church, New Haven, and on its completion it was pronounced one of the handsomest edifices in the diocese. For the parish it was a brave undertaking. Aside from the sale of the old building (which realized \$80.00), the entire cost was met by subscription and donations by its members. Not a penny was raised from outside sources. Truly the church history of the North Haven people, Congregational, Episcopal, Baptist, shows them cast in a heroic mold, doing such deeds in the name of Jehovah as must win the admiration of all time.

It is noted of Mr. Bradley that he was the first to wear the surplice in the chancel. He officiated until 1836. Afterwards he became Secretary of State for Connecticut (1846), and later was made U. S. consul at Singapore, and still later consul at Amoy and Ning-Po, China. He became a member of many learned societies at home and abroad and was distinguished as an orientalist. He died in New Haven, 1865.

Between 1836 and 1846 the Revs. Robert Shaw, John W. Woodward, Alonzo B. Chapin, author of the "Primitive Church," Servillius Stocking and Henry Fitch officiated in turn, and in such measure as circumstances would allow. Lay-reading, however, was in the intervals relied upon.

The next clergyman in order was the Rev. Charles W. Everest, who, having a semi-military school in Hamden, consented to officiate in the North Haven church one-half the time, 1846-9 inclusive. The assistance of this helpful man was of incalculable value to St. John's. His ministry was a sunny period in the parish history. The Congregational churches stood equally ready to accord him honor as a poet, a scholar and a divine. Through his efforts the women were brought forward to take part in material work, for up to this time no carpeting had been laid in the church. In 1847, enough was purchased to furnish the aisles.

The Rev. Seth B. Paddock succeeded Mr. Everest and officiated for two years alternately at Cheshire and North Haven. In the last report made to the Bishop, he says: "There are sixty persons in North Haven, mostly heads of families, who call themselves Churchmen."

In 1851-2 the Rev. Frederick Sill officiated here and at Northford. He brought his family and was the first Episcopal clergyman to reside in the town. Like Mr. Baldwin he was educated a Congregationalist, but was confirmed in Norwich, Conn., in early life. His salary was \$320.00 per year. He is remembered as an earnest worker and a large-hearted man.

During his ministry the present church bell (first in the parish) was placed in the tower. It weighs 1,030 lbs. and cost in working order \$301.39. The funds were raised by subscription (with exception of one hundred dollars), of which forty-six Congrega-

tionalists paid \$92.05, and the Episcopalians the remainder. The founder of the movement was Jared Mansfield, who left a legacy of \$100.00 for that purpose.

The Rev. Alonzo G. Shears followed Mr. Sill in 1852, and likewise divided his time with the St. Andrew's Church in Northford. At first he resided in the town, but later removed to New Haven. Bishop Williams made his first visitation in the parish during this period and confirmed thirteen persons. Mr. Shears remained with the church until 1855, when he established his "suburban school" in New Haven. He died in 1888. Toward the close of his ministry here—1854—the church came into a legacy of \$5,000.00 on the death of one of its oldest members, Ebenezer Pierpont. It was a munificent gift and marked the turning point in the history of the church. Behind it lay one hundred thirty years of scarcity, of struggle, of sacrifice; before it was to stretch away a long record of comfort, of beauty, of rest. Mr. Pierpont's bequest was supplemented four years later with another of \$1,000 on the death of his widow. Thus was laid the foundation of the present prosperity of St. John's Parish.

On the removal of Mr. Shears to New Haven, the Rev. Seth Davis came from Woodbury, Conn., and officiated part of the time. During his term the present rectory was built—1855—and he was its first occupant. He remained two years and was succeeded by the Rev. Joseph Scott. This clergyman was the first, in the long list of clergymen, to be "called" as rector. He gave his whole time to the people and became greatly beloved by them. His salary was \$500 and the use of the rectory. But in the midst of all his work and promise he was stricken with serious illness and compelled to give up his labors. He returned to Naugatuck, Conn., and died 1859. A son, Scabury S., married Laura, daughter of Roswell Jacobs of this town.

The next incumbent was the Rev. Cuthbert C. Barclay, an English clergyman and possessed of means. He came from Syracuse, N. Y. In many respects Mr. Barclay was an unusual man for a quiet country town. Possessed of great energy, of pronounced ideas and thoroughly devoted to his calling, he infused fresh zeal into the parish and taught it many new ways. Most prominent in this line was the enlarging of the church building by an extension fitted for a recess chancel and vestry room. The cost of this improvement was near \$600. The stained glass chancel window, so effective in the decoration of the church, was the gift of Mr. Barclay as a "Memorial" of his mother. Modern chancel furniture was procured and the queer high pulpit disappeared. All these changes were radical in the extreme, but they were educational nevertheless, and bear witness to-day to Mr. Barclay's taste and judgment.

Another important end gained was the better observance of Lent and Easter. At the latter festival, April 24, 1859, occurred the 100th anniversary of the founding of the parish. It was celebrated in a becoming manner by special services and the assembling of the New Haven County Convocation. An historical sermon was preached by Mr. Barclay, which was published by request.

In 1860 the Rev. Enoch Huntington came to minister to the people and remained nearly three years. On his retirement there were sixty families in the parish and eighty-four communicants. The Sunday school also had nearly doubled its membership. Mr. Huntington was one of the most genial of gentlemen and preachers, and was beloved by the whole community. He was a strong Union man, and when by the hard fortune of war any North Haven lad was brought home to be laid in his native soil, no more

loyal soul than he was ready to do the poor bit of clay honor.

One of the brightest young men who ever stood in the chancel of St. John's Church was the Rev. Arthur Mason, who came in 1863. The very date carries with it almost a shudder. It was the time when the utmost patience and courtesy in the pulpit as well as out was needed to pilot the churches through the fierce heat of the hour. Mr. Mason was a man of culture, refinement and musical ability. He fell very naturally into his place and was rewarded with the entire confidence of the people. His salary was made \$600 and the rectory was enlarged. The stone baptismal font now in use was his gift; the first person baptized from it was his own daughter Alice. He remained until in 1866 and went to St. Paul's mission (now St. John's Church) in New Haven.

The Rev. Stephen P. Simpson followed Mr. Mason in 1866. He was a young man, a fine singer, and inclined more to ritualism than any of his predecessors. Up to this time the gown continued to be worn by the officiating clergyman, but he emphasized the distinction between that and the surplice.

Notwithstanding Mr. Simpson's "advanced views," the church steadily gained in prestige and the number of communicants was increased. The offerings for 1867 amounted to \$84.50,—much the largest sum so far raised.

Except by the grace of God and the deliberate purpose of the people, no church with such frequent changes of leaders could have proved effective, and yet the end of brief ministerial terms had not come. The Rev. Joseph E. Wildman, the next rector, was admitted to the diaconate in June, 1867, and four days later began his rectorship. In the following March he was ordained priest by Bishop Williams, the first instance of the kind in the parish. His salary was \$800. Mr. Wildman resigned June 29th, 1869. A

short time afterward he was called to St. Paul's, Wallingford, Conn., where he has been the loved and efficient rector since 1870.

Under his care here the most noted advance was made in the offerings of the parish. In 1869 from all sources they reached \$493.37. Also in the latter year an excellent plan of enlargement and repairs was carried out on the church building. The main walls were extended twenty-four feet eastward. A recess chancel with vestry room and organ chamber was constructed, modern pews were added, and the present organ purchased. The floors were also newly carpeted. The committee who managed this matter were Henry H. Stiles, Samuel A. Sackett, Bennett Todd and Ezra Stiles. The total cost, inclusive of the present organ, was \$5,068.12. During the repairs, services were held in Academy Hall. The church was re-consecrated by Bishop Williams, October 29, 1869. This is the present church.



ST. JOHN'S CHURCH AND RECTORY.

[From a Photo by the author.]

Just previous to the consecration of the church above noted, the Rev. Ephraim L. Whitcomb came to the rectorship. He remained a little more than seven years, the longest continuous term of any one up to that time since the day of "Parson Andrews." The salary was increased to \$900, with added gifts. Mr. Whitcomb's ministry was eminently successful. Among other things, he introduced the plan of holding service occasionally Sunday evenings. His resignation was regretted not only by his own people but by the community. He went to Brookfield, Conn., where he is now officiating. He married for his second wife, while here, Miss C. E. Bishop, an esteemed North Haven lady.

A year now followed in which "supplies" ministered to the parish, and it became involved in debt. In August, 1877, the Rev. John Coleman came from Michigan and took up the duties of rector. He also assumed the care of St. Andrew's Church in Northford at the same time. From both sources he received \$1,100 salary. Probably up to his coming there had never been so stirring a worker in the parish. His vitality was wonderful. Among the reforms introduced by him was the Ladies' Guild; service on every Sunday evening, on holy and saints' days and every Wednesday and Friday, the issue of a local newspaper called *The Record*, additional chancel furnishings, a memorial of Mrs. Jennie Lyman Good-year,* an alms chest, etc., etc.

In spite of his excessive zeal, the parish, on his departure in October, 1879, was less united than at any previous time in its history, and the indebtedness was much increased. Though outwardly he wrought many changes, and generally for the better, it must be said that a large proportion of the parish felt that they had been effected more by importunity than

* Wife of Dr. R. B. Goodyear, died March 21, 1878.

by a warm love for the church. The closing year of his pastorate was marked by a decline of interest throughout the parish.

The Rev. William Lusk is the present rector. He is a descendant of the Lusks of Newington, Conn.—1747,—the son of a Presbyterian minister, and was born in Oneida county, N. Y. Union college and Princeton Theological seminary both enroll him among their graduates. He came into the diocese of Connecticut from that of Albany, N. Y., in 1876, and was called to St. John's Church January 1st, 1880. As previously intimated, he found a parish divided, badly in debt, and a people dispirited. To overcome this and bring about again that unity which had stood the old church so well for a hundred thirty years was his first work. The people responded quickly to his touch, and in an incredibly short time all parts were in harmony again, and all indebtedness cancelled.

In 1882 the old organization known as the Second Ecclesiastical Society (then reduced to five members) gave way to the formation of a new body under the law of 1877. The change was a wise one. The present condition of the parish is prosperous in the extreme. It has 95 families and 195 communicants. The confirmations have numbered nearly 100. About 300 baptized persons are connected with the congregation. The Sunday school numbers 140 members, with a library of 900 volumes. In 1880 the salary of the rector was \$800; in 1887, \$900, and since 1889, \$1,000. The total contributions since 1880 amount to \$35,414.05. The parish has received within the last forty years legacies amounting to something over \$11,000, and an approximate like sum awaits it in the near future. The "free seat" plan was adopted in 1888. This reform has proved so beneficial that no return to the old system would be tolerated.

The working branches are the Ladies' Guild, the Woman's Auxiliary to the Board of Missions, a society



The Rev. William Lusk.

of the King's Daughters, and a chapter each of the Daughters of the King and the Brotherhood of St. Andrew. The day of "small things" in the first century of this parish is evidently over. It will undoubtedly enter the twentieth century endowed as are few country churches.* Contrasted with its humble beginning in 1723, one may well exclaim, "What hath God wrought!"

* A movement is on foot—1893—to erect an entirely new church upon the old site.

CHAPTER XIV.

SITES OF ANCIENT HOUSES—FOURTH DISTRICT PUBLIC SCHOOL—MECHANICAL INDUSTRIES—THE PATRONS OF HUSBANDRY—THE CENTENNIAL.

OLD HOUSES AND FAMILIES.

Following is a partial list of old dwellings which have disappeared, from decay and other causes. In many instances their tenants have likewise perished. Some of the dwellings were so long since removed as to be absolutely forgotten, while in other cases a slight depression in the earth, a bunch of tansy or asparagus, a few bricks, or a venerable lilac bush, marks the spot men and women once called home. These localities are scattered throughout the town. Only the very oldest of the citizens remember them with any distinctness. Two types of building were prevalent, the "square" house and the "lean-to" or "linter" as corrupted.

The former appears to have been the favorite design. The writer is indebted to the late Hon. Ezra Stiles, and to Levi L. Bigelow, for most of the matter here noted. It is not claimed this record is complete; on the contrary, it is far from it. Except in very few instances, as in the case of the Yales, Humistons, Thorps, not a dwelling built previous to 1700 can be located, and only a fraction of those erected even fifty years later can be pointed out at the present time. The fact is, the road-sides of North Haven are historic beyond measure with sites where "the rude forefathers of the hamlet" once dwelt.

THE FIRST DISTRICT.

John Hull, site Lyman M. Hyde.

Oliver Todd, site Mary Bishop.

Giles Pierpont, site D. W. Patten.
 Ezra Todd, site Pierpont Dayton place.
 Pierpont Blakeslee, site Elias Blakeslee place.
 Joel Blakeslee, east of the Marks place.
 Jude Smith, site Lucius Smith.
 Yale Todd, site David Blakeslee.
 Philip Hull, near Henry Hull.
 ——— Mather, near Lewis I. Fowler.
 Oliver Smith, site Lyman Bassett.
 Joel Todd.

THE SECOND DISTRICT.

William Sanford, "Pig lane" road.
 Joel Brockett, "Pig lane" road.
 Washington Jacobs, "Pig lane" road.
 Newbury Button, site Riley Marks.
 Elijah Hull, near railroad crossing south of the Marks place.
 John Pierpont, west of old saw-mill site on Muddy river.
 Samuel Sackett, in field quarter of a mile north of the Sackett Moulthrop place.
 Captain Joseph Brockett, site of Jacob Foote place.
 Jared Barnes, opposite Merit Barnes.
 Isaiah Brockett, site William Brockett.
 James Pardee, site E. H. Pardee.
 Noah Barnes, east of Henry Pardee.
 ——— Finch, on "Finch Hill."
 ——— Greenough.

THIRD DISTRICT.

Record incomplete. Here were the dwellings of the earliest settlers of Muddy river. The families of Barnes and Brockett predominated. The Robinsons, numerous now, were later comers. It is probable that one of the first locations was near the house of the late Lucius Brockett. The settlers, if anything, worked rather toward the great meadows than away from them.

David Jacobs, east of H. F. Potter.
 ——— Humaston, north of the P. M. Sanford place.
 Jonathan Eaton, on the Culver corner.
 Calvin Eaton, east of the Culver place.
 Joel Heaton, west of Culver place, on road to Eaton's Landing.
 Seth Heaton, same as last.

Thomas Heaton, same as above, farther west on bank of river.
 Jeremiah Brockett, rear of Baptist church.
 Moses Brockett site of the Daniel Barnes place.
 Titus Frost, south of the George Frost place.
 Joseph Grannis, near "Peters Rock."
 Peter Brockett, in "Pig Lane," near "Peters Rock."
 Benjamin Brockett, site of Lucius Brockett.
 Thomas Cooper, site of the Deacon Byard Barnes place.
 ——— Beach, south of N. J. Beach, on opposite side.
 Enoch Ray, site of Truman O. Judd.
 David Jacobs.

THE FOURTH DISTRICT.

Isaac Thorpe, site the Rev. W. T. Reynolds.
 Abel Thorpe, site William Hull.
 Billa Thorpe, east the Rev. W. T. Reynolds.
 Isaac Thorpe, Sr., Bogmine swamp.
 John Parker, near pine tree, southeast corner "Green."
 Edmund Parker, near the "Pool."
 Martin Moulthrop, south of brook, near the Andrews place.
 ——— Barns, opposite R. T. Linsley's.
 Deborah Dickerman, west Clarence Frost.
 Titus Bradley, north of C. H. Thorpe's.
 Jeremiah Bradley, east of the Dumond place.
 William Waterman, near Bogmine swamp.
 Benjamin Blakeslee, east of "sandfield."
 ——— ———, southeast corner "sandfield."
 Joshua Thorpe, site of Charles H. Thorpe.
 Rev. Isaac Stiles, site H. D. Todd.
 John Humaston, site Frederick H. Stiles.
 Thomas Mansfield, site W. E. Dickerman.
 ——— Beach, site N. J. Beach.
 Ebenezer Pierpont, site Samuel Bailey.
 Josiah Thomas, "Miserywoods."
 Solomon Jacobs, below S. F. Linsley's.
 Clinton Jacobs, below brook, south of last named place.

THE FIFTH DISTRICT.

In this district stands the oldest dwelling in the town, the Eri Bradley place. It was built by a descendant of William Bradley, the first reputed settler in the place. It is probable also, that the house itself contains more furniture and odds and ends that link it with the past generations than any other. Within

this same district are found two more houses of the eighteenth century construction still standing. The following homes have entirely disappeared:

Samuel Jones, opposite the Samuel Morse place.

—— Tuttle, near Wharton's brook.

John Clinton, north of Dennis Thorpe.

John Blakeslee, north of Jared Bassett.

Samuel Bassett, south of the Isaac Bassett place.

Enos Brockett, east of the Jairus Brockett place.

The school-house, south of the Timothy Bassett place.

John Hayes, north of Brook, east side street above the Rogers place.

James Humaston, opposite last named place.

Asa Thorpe, below brook on hill, west side.

Demas Bradley, above Thomas Butler's.

Zophar Allen, back street, east Jairus Brockett's place.

Jonathan Allen, same as last.

Jonah Blakeslee, west of Cyrus Cheney place.

THE SIXTH DISTRICT.

This district has been called the cradle of the Tuttle family.

Joshua Tuttle, site of Roswell J. Shepherd.

David Thorpe, north of school-house.

Basil Dayton, site of Michael Drinkwine.

Manning Tuttle, site of Charles M. Tuttle.

Lyman Todd, north of school-house.

Solomon Tuttle, site of E. C. Bronson.

Abraham Bradley, site of W. W. Buckingham (standing).

George Leete, site of Allen Tuttle (standing).

The latter place is mentioned because rich in associations of a century and more ago. Under Landlord Leete this place became almost as noted a tavern as that kept by his contemporary, Jesse Andrews.

THE SEVENTH DISTRICT.

—— Sperry, north of Smith's shop.

Seth Blakeslee, east of Dea. Whitney Elliott.

Roswell Jacobs, on turnpike.

Mrs. Darrow, west of Amos A. Tuttle.

Philanso Bassett.

Eliada Sanford, site of Gillette.

Willis Bassett, site of Herbert Bassett.

Joshua Simmons, near A. A. Lane.

Capt. Lemuel Brooks near river at crossing at Mt. Carmel.

Nathaniel Stacy, site James G. Mansfield.

"The Pest House," on farm of Dea. Elihu Dickerman.

The location of this building has been somewhat in dispute, but its exact position was recently discovered by Mr. Dickerman, considerably west from his residence and near the river. The well may still be seen.

Ziba Shepherd, north Dea. Elliott, on turnpike.

— Sperry, opposite Z. Shepherd's.

THE EIGHTH DISTRICT.

From information at hand this territory seems less fertile in historic interest. It was at one time apparently the centre of the Ives family, prominent in which were Captains Dan, Noah and Thomas. There were Mansfields in abundance and at one period a goodly number of Clarks. Its chiefest interest lies in the fact that it was the first occupied land in the parish and the home of the Yale's, father and son.

Justus Cooper, site Homer Cooper.

Caleb Clarke.

— Todd, site George Doolittle.

Jacob Walter.

Leonard Ives.

Butler Sacket.

Nathaniel Yale, site Gen. E. D. S. Goodyear. -

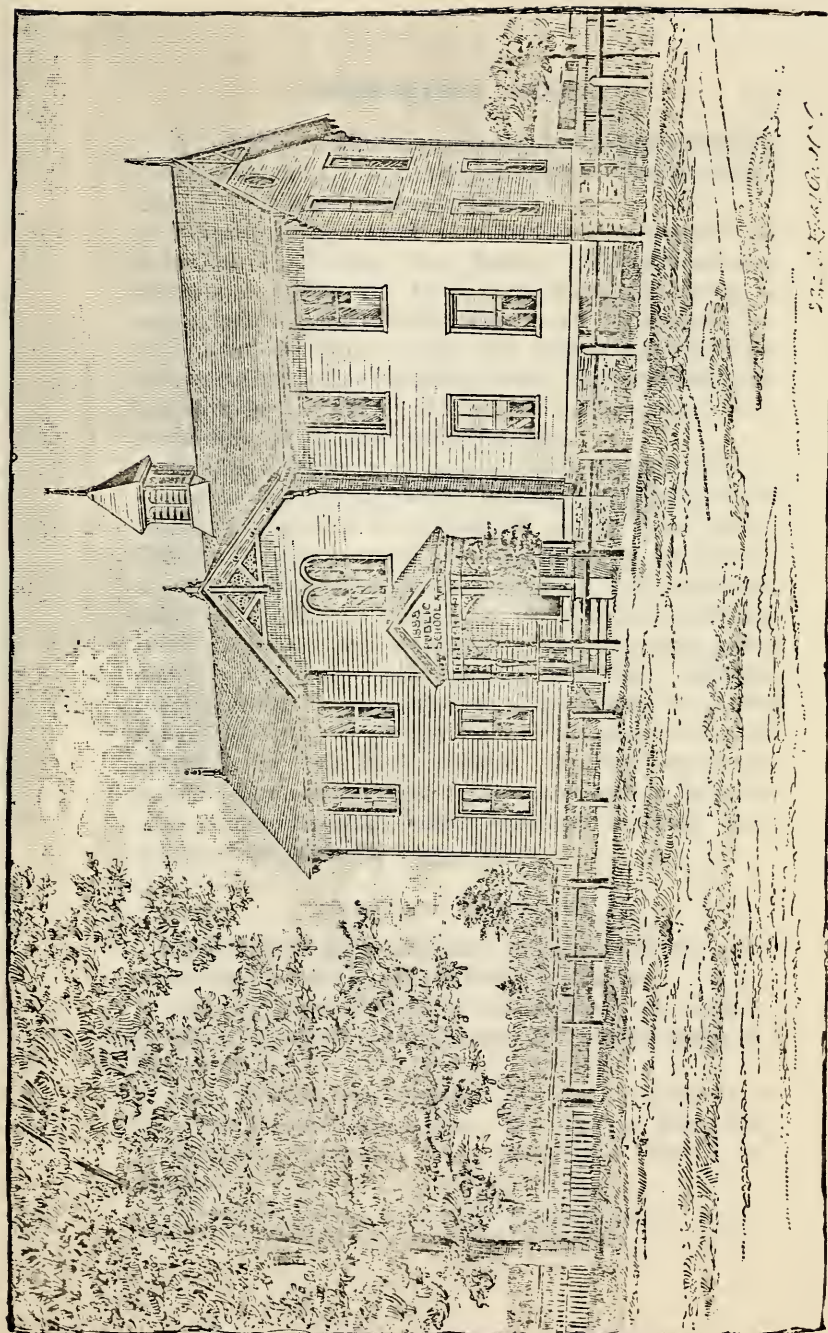
PUBLIC SCHOOL DISTRICT NO. 4.

Some account of the public school building in District No. 4, though erected since the centennial year of the town, seems not inappropriate at the close of this volume. It may illustrate the progress made since the days of the rude school-houses of our fathers less than forty years ago, and also show how difficult it was to achieve this step.

This district more frequently named the "Centre District," has probably always had a larger enumeration of children than any in the town and less room, per capita, to educate them in. In 1872 the proposition to furnish a larger school building was brought forward but voted down. The next year the Board of Education, seeing the need, declared to the district that unless better facilities were provided, its proportion of the public fund would be suspended. This alarmed the obstructionists and their opposition was temporarily withdrawn. A new school site was purchased and proposals to build were invited, but it was impossible to get any farther. For nearly six years, delays of one nature and another were put forward and the lot remained unbuilt upon. The death of Capt. H. H. Stiles, in 1879, a member of the special building committee, rendered a re-adjustment of matters necessary, and the district voted to sell the new site at public auction, November 4, 1879. Its cost at the time of sale had reached in round numbers, \$500. It brought \$157.

To appease the Board of Education and compromise with the more radical ones of the district, new furniture was placed in the old building and a tax laid to cancel the debt.

The population was increasing, and in 1884 the project to build came up a second time. It was defeated. It was defeated also in 1885 and 1886. In 1887 it came up again as usual, and in this year secured a recognition. A committee was chosen to more fully inquire into the persistency of the petitioners, and the former unanimously reported insufficient accommodations, and recommended a change of base. The report was adopted, and after a thorough examination the present location was decided upon and purchased in August 1887. It was identically the same tract as bought in 1873, with the addition of a frontage on Pierpont Park, where once stood the ancient Sabbath day houses, and later several sections of horse sheds.



THE FOURTH DISTRICT PUBLIC SCHOOL.

A building committee was chosen as follows: Maltby Fowler, Edward L. Linsley, Sheldon B. Thorpe, Solomon F. Linsley, F. Hayden Todd.

Plans were approved and the contract awarded to Solomon F. Linsley for \$2,600. There was an additional outlay for land, land damages, surveys, maps, interest, &c., amounting in all to \$500.80, so that when in March, 1888, the committee reported two rooms of the building ready for occupancy it had cost \$3,500. The old site and building were sold to the Rev. W. T. Reynolds* for \$350.

In 1890 a third room (upper floor) was fitted up at a cost of \$500, and steam heating apparatus with ventilation put in at a cost of nearly \$500 more. The total expense thus far may be rated at \$5,000. A fourth room remains unfinished. The practical working of the building has been found excellent in all respects. It is equipped with a finished basement, well, slate black-boards, bell, flag, modern furniture, and a local library. The course of study ranges from the kindergarten to that preparatory to entrance to the high school. It receives many pupils from other parts of the town, and is by far a more commodious and better equipped building than the average country town offers.

MECHANICAL INDUSTRIES.

The following are the main industries of the town other than farming and the dairy business:

Carriage Parts—Wood Work—William E. Smith, Edwin Clinton & Son, George W. Smith, John F. Barnes & Co.

Card Printing and Supplies—George S. Vibbert & Co., The North Naven Card Co., Tuttle Bros. Co., F. Whitney Blakeslee, John Blakeslee, Edwin N. Pardee.

* Given by him to the First Eccl. Society, in 1892.

Blacksmiths—Rowe S. Bradley, George B. Maginnis, Gilbert S. Page.

Groceries—Joseph Pierpont, George H. Cooper, Stephen G. Gilbert.

Saw-Mill and Cider-Mill—Doolittle Bros., Origen C. Clinton, Samuel Sackett.

Lumberman—Hector W. Storrs.

Tin and Steel Spoons—The North Haven Mfg. Co.

Wagon Maker—George Gilbert.

Cart Maker—Frederic Mansfield.

Painter—Zenas W. Mansfield.

Carpenter and Builder—Solomon F. Linsley.

Market Gardeners—Eaton Bros., Hubert F. Potter.

Bolt Mfrs.—Hotchkiss & Brother.

Poison Sprinklers—Hotchkiss & Tuttle Co.

Grain—The North Haven Feed Co.

Barber—Michael Burke, Jr.

Brick Mfrs.—The I. L. Stiles & Son Brick Co., Brockett & Todd, Thomas Cody.

Meat Market—Jared B. Bassett.

Flour Mill—N. W. Potwine.

Undertaker—R. N. Barnes.

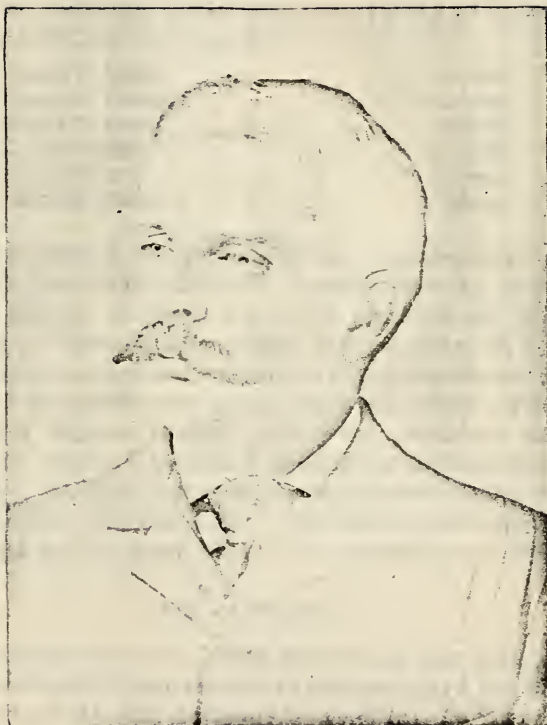
NORTH HAVEN GRANGE.

This Association, the largest in numbers, and the most successful of the secret orders in the town, past or present, was organized December 29, 1885. It is known as Grange No. 35, Patrons of Husbandry.

Its specific objects as set forth in the National Declaration of Purposes, appeal to those engaged in agricultural pursuits rather than to other branches of industry, hence it receives its chief support from the farmers of the community. Its charter members were as follows:

H. F. Potter,
Mrs. H. F. Potter,
E. C. Warner,
Mrs. E. C. Warner,

J. E. Bishop,
Mrs. J. E. Bishop,
Hobart Blakeslee,
Mrs. H. Blakeslee,



Hubert F. Potter.

James Heaton,	D. W. Patton,
Mrs. James Heaton,	H. A. Hull,
H. D. Todd,	L. M. Hyde,
Mrs. H. D. Todd,	Albert Brockett,
Miss Margaret Blakeslee,	S. A. Smith,
Miss Elfie Heaton,	

The following gentlemen have served as Masters in the order named:

Hubert F. Potter,	2 years.
Joseph E. Bishop,	1 year.
Robert O. Eaton,	2 years.
L. Peet Tuttle,	1 year.
Elizur Clinton,	1 year.
Joseph E. Bishop,	(1893).

The present membership is 189. Its meetings are held in Memorial Hall every Tuesday evening, except from May to October, when the sessions are semi-monthly. Membership is open to both sexes of fourteen years of age and upward, whose pursuits are not judged to conflict with the spirit of the Order. There are four degrees through which the candidate must pass to properly become a member of a Subordinate Grange. A fifth, sixth, and seventh degree is further provided for those eligible. The Order is an extensive one and held in good repute throughout the country.

THE CENTENNIAL.

No public event in North Haven was ever observed with such spirit and success as characterized the celebration of its first centennial in 1886. At the town meeting in 1884, a committee consisting of

Sheldon B. Thorpe,	The Rev. William Lusk, Jr.,
Isaac E. Mansfield,	Isaac L. Stiles,
The Rev. W. T. Reynolds,	Willis B. Hemingway,

was appointed to bring forward the outline of a plan for such an occasion, and report at the next annual meeting. These gentlemen offered a general plan at

the proper time which was unanimously adopted and a General Committee of sixteen was chosen to carry it out.

Whitney Elliott,	John E. Brockett,
Sheldon B. Thorpe,	Theophilus Eaton,
Isaac E. Mansfield,	Robert W. Smith,
Isaac L. Stiles,	Jared B. Bassett,
Cyrus Cheney,	Munson A. Bassett,
Rev. Wm. T. Reynolds,	Romanta T. Linsley,
Rev. Wm. Lusk, Jr.,	Frederic E. Jacobs,
Charles M. Tuttle,	Willis B. Hemingway.

*Select-
men.*

This committee organized August 3d, with Whitney Elliott, President; Isaac E. Mansfield, Secretary, and Isaac L. Stiles, Treasurer. The work was divided into six general departments as follows:

Addresses and Reception,	<i>Chairman,</i> Whitney Elliott.
Music,	" Isaac E. Mansfield.
Collation,	" Romanta T. Linsley.
Loan Exhibition,	" Sheldon B. Thorpe.
Salutes and Fireworks,	" Frederic E. Jacobs.
Civic Parade,	" Solomon F. Linsley.

Each sub-committee armed itself for work and reported in the field in an incredibly short time. It was difficult to say which was the more wide awake, the managers or the people. From all quarters, money, supplies and assistance were freely offered. The plan provided for an "Old Folks Concert" on the evening preceding the celebration, and Mr. Mansfield early got his singers into training. C. Dwight Robinson was chosen leader and A. B. Clinton, organist. There was a chorus of fifty voices, comprising the best talent of the town. Two rehearsals per week were held in Stiles' Hall.

THE LOAN EXHIBITION.

The Loan Exhibition Department issued circulars to the people late in September, explaining the plan of the Committee, and a deputation of young ladies in

each district was secured to solicit articles for exhibition. At first it was intended this display should be seen in Linsley's Hall, but it soon became apparent that that building would be far too small, and the lecture room of the Congregational church was taken. As the sequel showed, this proved to be one of the most interesting features of the celebration. Seven hundred eleven entries were catalogued, and between one and two hundred arrived too late for classification. One thousand catalogues were issued, and enough sold at the small price of ten cents each, to defray all expenses of the exhibition. It was not known until then what veritable treasures were held in the old town. Their display was a revelation not only to the antiquarian, but to the amateur. Most of the exhibits were shown under a novel arrangement of glass frames. The room was opened on the evening of October 20th, and closed on the 22d. It was estimated at least two thousand persons visited it.

THE CONCERT.

The concert was held in Memorial Hall on the evening of the 20th of October. The chorus appeared in old-time costume, mostly drawn from the closets and attics of the farm-houses. An audience of 810 persons was admitted, at least two hundred of which found no more than standing room. The following numbers were sung:

PROGRAMME.

OLD FOLKS' CONCERT, MEMORIAL HALL,
North Haven, October 20th, 1886.

PART I.

1. Song of the Old Folks.
2. Montgomery.
3. Sons of Zion Come Before Him.
4. New Jerusalem.
5. Sword of Bunker Hill, Solo
6. The Spinning Wheel, Song and Chorus
7. Sound the Loud Timbrel.

8. Grandma's Advice, Solo
9. There's Peace on the Deep, Male Quartet
10. Simon the Cellarer, Solo
11. David's Lamentation.
12. Anthem for Easter.

PART II.

1. Marseilles Hymn.
2. Rainbow.
3. The Inebriate's Lament, Quartet
4. Invitation.
5. Mortgage the Farm, Quintet
6. Strike the Cymbal.
7. Cousin Jedediah, Solo and Chorus
8. When the Tide Comes In, Solo
9. Dying Christian.
10. The Weary Day at Last is Closing, Quartet
11. Blessing.

This opening was most auspicious. It reflected credit in the highest degree on all concerned, and served to increase the interest in the exercises of the following day.

THE CENTENNIAL DAY.

The following order of exercises was prepared for Thursday, October 21, this being the date of the anniversary of the signing of the charter of the town in 1786:

Sunrise! Salute of fifty guns and ringing of church bells.

9 a. m. Civic procession.

10 a. m. Public meeting in tent on Pierpont Park.

PROGRAMME.

1. Music, American Band
2. Invocation, Rev. Silas W. Robbins
3. Anthem, Choir
4. Historical Address,* Rev. W. T. Reynolds
5. Music, Band
6. Brief addresses.
7. Hymn—O God, beneath thy guiding hand, Audience
- 12 m. Collation.
- 2 p. m. Reunion on Pierpont Park.
- Sunset! Fifty guns and ringing of bells.
- 7.30 p. m. Out-door band concert.
- 8 p. m. Fireworks.

* Published by the author in 1892.

Promptly at sunrise gunner James Mix was heard from his station on the ridge west of the river, and the second birthday of the town had begun. Heavy clouds boded rain, and indeed a little fell, but nothing prevented the early trains from leaving their loads of guests and strangers, and by 8 o'clock everybody was abroad and hurrying to reach their place in the parade. This feature was swelling to undreamed of dimensions, but exactly at 9 o'clock Marshal Linsley gave the order to march, and the most unique procession a country town ever saw got under way. It moved in the following order :

1. S. F. Linsley and aids.
2. American Band.
3. Singers of the Old Folks' concert, in costume.
4. Centennial Committee, with invited guests.
5. The brick manufacturers' display.
6. Mineral Spring Division, Sons of Temperance.
7. The card printing manufacturers' display.
8. Montowese Drum Corps—"The Solid 5."
9. The Patrons of Husbandry, with decorated wagon
10. The milkmen.
11. The merchants.
12. The various trades in the town.
13. The "What is It?"
14. The poultry fanciers' exhibit.
15. The market gardeners.
16. A burlesque "Circuit Court."
17. The Confectioners.
18. The "Horribles."
19. Bicycles.
20. Carriages, etc., etc.

The procession formed on State street near Mansfield's bridge. Its route was up Broadway to Washington avenue, north to large elm tree, and counter-march to St. John street, to Trumbull place, to Pine street, to Church street, and dismiss on the park. It was reviewed by the general committee from a stand erected in front of Memorial Hall, and was dismissed promptly at 10 a. m. No description here can do

justice to its extent and character. The writer has a manuscript volume compiled at the time, containing all incidents of the entire celebration, down to minutest mention, together with the names of participants in whatever active capacity, which record is open to public inspection at any time.

THE LITERARY EXERCISES.

The public meeting was held under a tent on Pierpont Park at 10:30 o'clock a. m. Whitney Elliott, chairman of the executive committee, presided. The main feature of this meeting was the historical address by the Rev. William T. Reynolds which was listened to attentively by a large audience. At two o'clock p. m. the tent was again filled, hundreds being unable to gain admission. This was the "reunion" gathering and for many had that peculiar charm which statistics cannot furnish. Among the speakers were

His Honor, Mayor Holcomb, of New Haven,
Ex. Gov. Hobart B. Bigelow, formerly of North Haven,
Thomas W. Ray, of New York City,
Rev. Wilson R. Terry, of Montowese,
William C. Foote, of Yonkers, N. Y.
Rev. Dr. Horton, of Cheshire,
James M. Payne, of North Haven,
J. R. Campbell, of Wallingford,
The Rev. J. E. Wildman, of Wallingford,
The Rev. William Lusk, Jr., of North Haven,
Whitney Elliott, of North Haven,
The Rev. Silas W. Robbins, of Manchester, Conn.,

and others. These addresses were brief, crisp and adapted to the occasion. It is regretted no record was preserved of them to be transmitted with the other events as a legacy to the second centennial in 1986.

THE COLLATION.

The ladies had this important department in charge. It was free, and laid in Memorial Hall on

both floors. The least estimate of the persons entertained between 12 and 4 o'clock p. m. was put at 3,000 and probably reached nearer 4,000 and yet the resources were not exhausted. It seems almost incredible that such a supply could have been donated, and yet it came mostly from the farm houses of the town. No applicant was sent away empty. Some little friction arose at first in dealing with so large a crowd, all hungry at once; for the managers had not provided for the overwhelming rush to secure places at the first table. Of the ladies on whom rested the more important responsibility of the undertaking may be mentioned,

Mrs. F. Hayden Todd,
Mrs. Payson B. Orcutt,
Mrs. Julian W. Tuttle,
Mrs. Ann E. Bishop,
Mrs. John E. Brockett,

Mrs. Samuel Sackett,
Mrs. Herbert P. Smith,
Mrs. Charles M. Turner,
Mrs. Joseph Pierpont,
Mrs. Edward Hemingway.

and a host of others, together with seventy waiters, who all remember the occasion as "lively" in the extreme.

THE BAND CONCERT.

The weather proving chilly in the evening the musical exercises were given in the large tent in the following order.

1. Overture *Zampa.*
2. Selection *Gems of Offenbach*
3. Maypole Dance.
4. Jokes.
5. Selection *Attila*
6. Gallop-Carousel.

The audience in the evening had decreased to about a thousand persons. At the conclusion of the concert fireworks were discharged from the park for an hour and the day's festivities ended.

The entire celebration from beginning to end was a brilliant success. It was the spontaneous effort of the people to please and be pleased. It fitly commem-

orated the second birthday of the town and has passed into history as the most delightful gathering ever held within its boundaries.

And now patient reader, with a single illustration these Annals will close. Memorial Hall stands to commemorate the first two hundred years of the existence of the town. Looking backward, one would not change its record; looking forward there is nothing to fear.



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REVOLUTIONARY SOLDIERS.

From the letters of Dr. Benjamin Trumbull it is inferred that the following persons served in the Revolutionary War. Some, perhaps all, lived in North Haven. The *Connecticut Record* offers nothing authentic concerning them :

Brockett, Isaiah.	Hill, ———, Lieut.
Clark, Darius.	Ives, ———, Capt.
Clark, ——— (son of Mr. Clark).	Parker, John.
Clinton, ———, Ensign.	Thorp, Amos.
Heaton, James.	Todd, Josiah.

MEMBERS OF THE GENERAL ASSEMBLY.

1787—1893.

1787.	Joseph Pierpont.	1812.	Joseph Doolittle.
"	Daniel Bassett.	1813.	Daniel Pierpont.
1788-9.	Joseph Pierpont.	1814.	Philemon Blakeslee.
1790-2.	Joel Blakeslee.	1815.	Daniel Pierpont.
1793-4.	Samuel Mix.	1816.	Jacob Bassett.
1795-6.	Joseph Pierpont.	1817-18.	Daniel Pierpont.
1796.	Jonathan Barnes.	1818-19-20.	Stephen Munson.
1797.	Joshua Barnes.	1821-2.	Daniel Pierpont.
"	Joseph Pierpont.	1823.	Nathaniel Doolittle.
1798-9.	Joshua Barnes.	1824.	Daniel Pierpont.
1799-1800.	Joseph Brockett.	1825.	Nathaniel Doolittle.
1801-2.	Joseph Doolittle.	1826.	Giles Pierpont, Jr.
1802-3.	Joseph Brockett.	1827-8.	Ebenezer Pierpont.
1803-4.	Joseph Doolittle.	1829-30.	Jesse Brockett.
1804.	Joseph Brockett.	1831-2.	Isaac Stiles.
1805-6.	Joseph Doolittle.	1833-4.	Hubbard Barnes.
1806.	Joseph Brockett.	1835-6.	Amasa Thorpe.
1807.	Joseph Doolittle.	1837-8.	Horace Stiles.
1808.	Lyman Todd.	1839.	Jesse Brockett.
1809-10.	Joseph Doolittle.	1840-1.	John Beach.
1811.	Jacob Bassett.	1842.	Obed. S. Squires.

1843.	Evelyn Blakeslee.	1866-7.	Willis B. Hemingway.
1844.	Merit Barnes.	1868.	Gen. E. D. S. Goodyear.
1845.	Ezra Stiles.	1869-70.	Daniel A. Patten.
1846.	Elizur C. Tuttle.	1871.	William B. Johnson.
1847.	Oswin H. Doolittle.	1872.	Nelson J. Beach.
1848.	Zophar Blakeslee.	1873.	Daniel A. Patton.
1849-50.	Oswin H. Doolittle.	1874.	Cyrus Cheney.
1851.	Evelyn Blakeslee.	1875-6.	Stephen C. Gilbert.
1852.	Merit Barnes.	1877-8.	Alfred Ives.
1853.	Burritt Brockett.	1879.	Truman O. Judd.
1854.	Isaac L. Stiles.	1880.	Nelson J. Beach.
1855.	Henry McNeil.	1881.	Sheldon B. Thorpe.
1856.	Henry H. Stiles.	1882.	Andrew F. Austin.
1857.	Hervey Stiles.	1883.	Francis H. Todd.
1858-9 60.	Nelson J. Beach.	1884-5.	Isaac L. Stiles.
1861-2.	Hervey T. Dayton.	1886.	Cyrus Cheney.
1863.	Elizur C. Tuttle.	1887-8.	Edward L. Goodyear.
1864.	John E. Brockett.	1889-90-1-2.	Theophilus Eaton.
1865.	James M. Payne.	1893-4.	Joseph Pierpont.

STATE SENATORS.

1846.	Ezra Stiles.	1867.	Whitney Elliott.
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PROBATE JUDGE.

Hon. Ezra Stiles.

CLERKS OF THE FIRST ECCLESIASTICAL SOCIETY.

✓ 1716-1730.	Joseph Ives.	1831-1833.	Josiah Todd.
1730-1750.	(Unknown.)	1834.	Bernard Hartley.
✓ 1750-1757.	James Ives.	1835-1839.	Jason Dickerman.
1757-1777.	Joseph Pierpont.	1839-1843.	Jesse Andrews.
1777-1782.	Philip Daggett.	1844.	George W. Brockett.
1783.	Stephen Jacobs.	1845.	Alfred Linsley.
1784-1800.	Peter Eastman.	1846.	Henry Bradley.
1800-1806.	Anos Blakeslee.	1847-1849.	James H. Thorpe.
1806-1813.	John Abbott.	1850-1852.	Elizur C. Tuttle.
1813-1823.	Eli Brockett.	1853-1873.	James H. Thorpe.
1823-1831.	Eleazer Warner.	1874-1893.	Sheldon B. Thorpe.

DEACONS OF THE CONGREGATIONAL CHURCH.

	CHOSEN.	DIED.
David Yale, - - -	1718, (Resigned ?)	1730
✓ Samuel Ives, - - -	1718, - - - - -	1726
Samuel Todd, - - (about)	1727, - - - (about)	1741
Moses Blakeslee, - (about)	1728, (Resigned 1739)	—
Thomas Cooper, - - -	1740, - - - - -	1784
Isaiah Tuttle, - - (about)	1741, - - - - -	1776
Jesse Todd, - - -	1772, (Resigned about 1787)	—
James Humaston, - - -	1773, (Resigned about 1780)	—
Solomon Tuttle, - - -	1780, - - - - -	1828
Titus Todd, - - -	1787, - - - - -	1806
Joshua Barnes, - - -	1800, - - - - -	1839
Eliada Sanford, - - -	1800, - - - - -	1820
Byard Barnes, - - -	1824, - - - - -	1861
Harvey Smith, - - (about)	1824, (Resigned 1828)	1862
Joseph Foote, - - -	1835, - - - - -	1836
Eleazar Warner, - - -	1836, - - - - -	1854
Anson Moody, - - -	1838, (Resigned 1849)	1855
Henry McNeil, - - -	1854, (Resigned 1857)	1883
Marcus Linsley, - - -	1854, (Resigned 1857)	1887
Frederick L. Barnes, - - -	1857, - - - - -	1877
Nathan W. Brown, - - -	1857, (Resigned 1864)	1890
Whitney Elliott, - - -	1864, (Re-elected 1889)	
Horace P. Shares, - - -	1877, (Resigned 1883)	
Cullen B. Foote, - - -	1883, (Re-elected 1888)	

OFFICERS OF ST. JOHN'S PARISH.

SENIOR WARDENS.

Ebenezer Blakeslee, 1759-60.
 Samuel Pierpont, 1761-63, 1774, 1776, 1786-1820.
 Abraham Blakeslee, 1764-73, 1775, 1777-85.
 Isaac C. Stiles, 1821-29.
 Elisaph Hull, 1830-31.
 Isaac Stiles, 1832-39.
 Chauncy B. Foote, 1840.
 Evelyn Blakeslee, 1841-81.
 Ezra Stiles, 1882-83.
 Isaac L. Stiles, 1884- —

JUNIOR WARDENS.

Matthew Blakeslee, 1759-60.
 Abraham Blakeslee, 1761-63, 1774, 1776.

Samuel Pierpont, 1764-73, 1775, 1777-85.

Zophar Blakeslee, 1786-97.

Abraham Blakeslee, Jr., 1798-1814.

Isaac C. Stiles, 1815-20.

Philemon Blakeslee, 1821-29.

Isaac Stiles, 1830-31, 1841.

Elisaph Hull, 1832-33.

Evelyn Blakeslee, 1834-40.

Stephen C. Gilbert, 1842-44.

Ezra Stiles, 1845-81.

Bennet Todd, 1882-84.

Joseph Pierpont, 1885-—

VESTRY AND PARISH CLERKS.

Oliver Blakeslee, 1759-62, 1788-1792.

Zophar Blakeslee, 1762-1785.

Joseph Pierpont, 1773-1822.

Edward Blakeslee, 1786.

Solomon Blakeslee, 1787.

Isaac C. Stiles, 1793-1822.

Isaac Stiles, 1823-40.

Elias Pierpont, 1822-29.

Horace Stiles, 1825-38.

Charles K. Shipman, 1829-31.

Evelyn Blakeslee, 1832-38.

Rufus Pierpont, 1841-42.

Ezra Stiles, 1843-74.

Oliver S. Todd, 1875-89.

Nathaniel D. Forbes, 1890-—

HUBERT F. POTTER.

(See Portrait, page 398.)

Hubert F. Potter was born in Hamden, Conn., 1857. His father, Samuel F., purchased the Anson Jacobs' estate in North Haven some years ago, now transformed into the largest stock-raising farm in the town. Mr. Potter's specialty is the Holstein breed of cattle, he having about fifty head, valued at between five and six thousand dollars. He also carries on market gardening with sixty acres or more under cultivation. His is a model farm, and his buildings are worthy a visit.

Mr. Potter traces his ancestry to the founding of the New Haven Colony and is a descendant of the Rev. John Davenport. In 1881 he married Catherine, daughter of John E. Brockett, who claims

descent from Surveyor John Brockett of New Haven, 1638. He is an Episcopalian in creed and a Democrat in politics. In the organization of the local "Grange" he was a prime mover and served as its first master. He has held many positions of trust and is one of the best business men of the town.

WILLIAM E. DICKERMAN.

(See Portrait, page 160.)

William E. Dickerman belongs to a family noted in New England for its hardihood and longevity. His grandfather is Dea. Elihu Dickerman, one of the largest farmers in the western portion of the town. The cradle of the Dickerman family appears to have been in the northern part of Hamden, Conn. His father, Elihu J., an extensive farmer and noted school teacher, died some years ago. Mr. Dickerman married Maria Snow of Hamden. He is secretary and treasurer of the Morgan & Humiston Co. of New Haven, Conn., heavy dealers in sash, blinds, doors and builders' goods of that line generally. He purchased the Henry B. Fowler estate some time since and has made it one of the most attractive places in that vicinity.

EZRA STILES.

(See Portrait, page 92.)

The reader of this volume will find the biography of Ezra Stiles in its pages, and yet no book can illustrate the influence he exerted in church and state during his life. To individualize is to belittle his career as a "gentleman of the old school." Courtly, dignified, possessing an active mind and a retentive memory, with a considerable knowledge of letters, he proved himself a worthy descendant of the Stiles's of the sixteenth century.

He was born in North Haven 1804 and died in 1891. He was thrice married; his widow, Frances Johnson Stiles, surviving him. No one ever misunderstood his religion or his political belief. His was an unswerving devotion to the Episcopal faith and the Democratic party, and for this very steadfastness both made him a leader. St. John's Parish is his memorial.

Frequently, in the political struggles of the town, Mr. Stiles received many votes from the opposing party. He was for many years town clerk and treasurer, and served four terms as selectman. As a "trial justice" for a long period, his decisions were seldom or never reversed. As a member of the General As-

sembly, where he served in both branches, 1845, 1846, he made an honorable record. Two sons are living: Ezra L., a veteran of the late war, and Arthur M., in business in Boston.

FRANCIS HAYDEN TODD.

(See Portrait, page 308.)

The Todd family is one of the best known in the town. Christopher came to New Haven among the early settlers, and his descendants reached North Haven probably before 1700. The first mention of the name, in connection with any record, occurs in 1716, when Samuel was a leading man in the Ecclesiastical Society.

Francis H. was born in 1827. He has always followed the profession of his father, grandfather and quite likely his more distant ancestors. In 1855 he married Elizabeth Gill and has reared a family of fine sons. Although he has managed his farm and dairy business with the most scrupulous attention, he has found time and opportunity to serve his townsmen in many ways. With a single exception (Andrew F. Austin) he can count more years of public service than any other citizen. He was elected Grand Juror in 1864, and has filled that delicate responsibility continuously since with honor to himself and credit to the peace of the community. Also, since 1875, he has served as Town Treasurer. The duties of a selectman are perfectly familiar to him, and in 1883 he was made a member of the General Assembly. Patriotism, temperance and religion have always found in him an ardent supporter.

WHITNEY ELLIOTT.

(See Portrait, page 334.)

So frequent reference is made to the subject of this sketch in this volume that more than a brief notice here seems unnecessary. Whitney Elliott was born in Guilford, Conn. He came to North Haven in 1856, and by his training in his native place and in North Branford at once identified himself with the interests of the town; indeed, it may be added, that at no time since becoming a resident here has he failed of being sought as an official leader in one direction or another. In educational, political and religious matters he has had wide experience and uniformly been found a good adviser. In his early life he was considered one of the most successful district school teachers in the state. As a justice of the

peace and administrator of estates, his rulings have been equitable.

On his removal hither he purchased the Manning Bassett farm, and at considerable outlay has made it a fine country seat. By prudent management he has acquired a competence and is now enjoying the rewards of a successful career. In 1846 he married Emma, daughter of Joseph William Benton of Guilford, Conn. Two sons and a daughter comprise his family; of the former, Dr. Gustavus Eliot has an extensive patronage in New Haven, Conn., and Dr. Henry W. Eliot is a veterinary surgeon practicing in Ansonia, Conn.; the daughter, Mary Wyllys Eliot, is a graduate of a distinguished ladies' seminary. The family includes among its ancestors the famous John Eliot, "Apostle to the Indians."

ISAAC L. STILES.

(See Portrait, page 316.)

Like the Hon. Ezra Stiles, the above-named gentleman is a descendant of the ancient Stiles family of Windsor, Conn. His great-grandfather was the Rev. Isaac Stiles. [See Chap. III.] Mr. Stiles was brought up in brick making rather than theology, and has mastered his profession. From a few thousands made in 1820 he has witnessed the manufacture rise to many millions at the present time.

He has been twice married: first to Sophronia Blakeslee, who died 1886, and to Mrs. Ellen Rich Dickerman. He has always been a devoted churchman and supporter of St. John's Parish. For years he, with his brother, Henry H., was a valuable member of his church choir, and has been Senior Warden since 1883. In politics he is a pronounced republican and represented the town in the General Assembly 1854, 1884, 1885. In 1890 he received the nomination for Senator in the Seventh District but was defeated by local issues in the Naugatuck Valley.

THEOPHILUS EATON.

(See Portrait, page 300.)

Among the settlers of New Haven Colony none were more respected than the Eaton family. Messrs. Theophilus and Robert O. Eaton (see next page), subjects of this sketch, claim descent from that illustrious house. As early as 1729 the name of Theophilus Eaton appears in connection with the records of the First

Ecclesiastical Society of the "North Village" (North Haven), where he was a leading official at that time. He lived at what was then called "Muddy River." This locality appears to have found favor not only with him but those of his name before and since. A part of Gov. Eaton's possessions, a thousand acres and more, lay in that vicinity, and a portion of this area has never passed from the family name but is occupied to-day by the gentlemen named above.

Theophilus and Robert O. are the sons of Jesse O. and Mary A. Eaton. The former was born in 1849. He married Bertha M. Robinson. Mr. Eaton is active in politics and widely identified with the Republican party. He has repeatedly served upon the Board of Education—at present a member—has been selectman, registrar of voters, justice, and represented the town in the General Assembly 1889-90 and 1891-2.

ROBERT O. EATON.

(See Portrait, page 236.)

Robert O. Eaton was born in 1857. He married Carrie A. Granniss of East Haven. Like his brother, he has acquired political distinction as a good organizer and faithful worker. He holds at present the position of Assistant Dairy Commissioner of Connecticut, to which he was appointed in May, 1891. He served two years as president of The Young Republican Club of the village, and was chosen chairman of the Republican Town Committee in 1888.

Both gentlemen mentioned above, with their wives, are members of the North Haven Grange, Robert O. having served two terms as its "master." Besides this they belong to Adelphi Lodge, F. & A. M., and to Quinnipiac Council, O. U. A. M. They occupy a large, old-fashioned country residence, surrounded by an extensive fruit and market garden, in the village of Montowese.

ERRATA.

- Page 6—For “Western,” read “Eastern.”
“ 76—For “1762,” read “1750.”
“ 138—For “1760,” read “1759.”
“ 143—For “1760,” read “1759.”
“ 150—For “£4,548,” read “\$4,548.”
“ 164—For “1759,” read “1859.”
“ 227—For “Mary Yale,” read “Mary Seebry Brooks.”
“ 251—For “First brick, &c.,” read “Second brick, &c.”
“ 254—For “XIII,” read “VIII.”
“ 388—For “195,” read “210.”
“ 388—For “140,” read “158.”

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